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METRICAL VERSION

OF

THE GATHAS

IN ENGLISH

BY

SORABJEE PESTONJEE KANGA

ASSISTANT FINANCIAL SECRETARY (RETIRED),
H. E. H. THE NIZAM'S GOVERNMENT

with an Introduction by

D. J. IRANI, B.A., LL.B.,
SOLICITOR.



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Dedication

IN SACRED MEMORY

OF

MY DEAR FATHER,

ERVAD PESTONJEE RUSTOMJEE KANGA,

A STAUNCH BELIEVER IN THE ZOROASTRIAN FAITH,
A GOD-FEARING AND TRUTH-LOVING ATHORNAN.
TO WHOSE TRAINING THIS HUMBLE PRODUCTION IS DUE,

I DEDICATE IT,

WITH DEEP FILIAL AFFECTION AND RESPECT,
HOPING IT WILL OBTAIN THE FAVOUR OF HIS FROHAR,
AND AHURMAZD'S GRACIOUS APPROVAL,
•
AS A SINCERE AND FERVENT PRAYER
FROM MY GRATEFUL HEART,

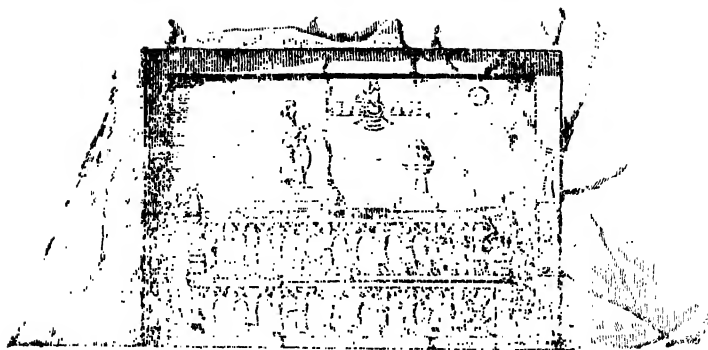
SORABJEE PESTONJEE KANGA.

ACKNOWLEDGMENT

I beg to convey my deep thanks to Mr. D. J. Irani for the honour he has done me by writing a learned Foreword for this book. I highly appreciate the interest evinced by such a distinguished scholar about my humble work. His Foreword forms the best and most precious part of my book. His extensive knowledge and grasp of Avesta literature entitles him to speak with authority on the subject I have dealt with, and I am highly grateful to him for the trouble he has taken in the matter.

S. P. KANGA.

16-5-1934.



AN INTRODUCTION TO THE STUDY OF THE GATHAS

According to the Teachings of Zoroaster, the aim and end of life is to reach the state of perfection ourselves, and help the world in its progress towards perfection. To find the centre for ourselves, and open the Kingdom of Heaven to others.

Zoroaster teaches that life is a divine spirit eternal, that this world itself is an earnest of the Kingdom of Heaven, and that we should live here too, a full and useful life, bringing happiness to others and perfection to ourselves. Zoroaster does not teach that we should suffer first to be happy hereafter, that we should discard this world to attain to bliss. No; Zoroaster teaches his followers to live a full and useful life, to fight on the side of good, to make the world happy, to establish a veritable kingdom of heaven upon this earth, and thus perfected, to be happy themselves. In the very first stanza of the immortal Gathâs, Zoroaster prays to the Almighty for the gifts of Righteousness and the Good Mind, in order

thereby to bring happiness and joy to the whole creation. This marvellous passage is practically the key to the psychological view-point of Zoroaster. In Y. 28-1 he says:—

*In humble obeisance, with hands outstretched,
I pray to Thee, my Lord,
O Invisible Benevolent Spirit!
Vouchsafe to me in this hour of joy,
All righteousness of action, all Wisdom of
the Good Mind,
That I may thereby bring joy to the Soul of
Creation.*

Then in the Gâthâs he gives us the key to perfection and happiness and shows us the method. The Key to Happiness : Pursuit of Happiness. We are all acquainted with the English expression "pursuit of happiness".

Some people think happiness is in wealth and go in pursuit of its acquisition till they find they have failed. Others pursue power to find in the end that it only forged a further chain to fetter the freedom of the soul. The blue-bird of happiness can never be had through pursuit. It is a wrong psychology which is responsible for many a sore heart and disappointed life.

Zoroaster teaches that happiness is the result of perfection to which it is linked.

The right method of obtaining happiness, Zoroaster summarises in one sentence, in the opening stanza of the Ushtavad Gâthâ, where he says: "Happiness is the lot of him who works for others' happiness." Throw the bread on the waters and it will come back to you multiplied a thousand times. And then he gives the method leading to Perfection and Bliss.

Zoroaster teaches that the centre of the whole creation, the centre of everything is the Supreme Being Ahura Mazda. That is our sheet anchor; and the ship of life is less liable
The Centre.

to be tossed about in a stormy existence, much less lost, if our anchor is firm in this haven of rest.

Secondly, Zoroaster teaches that within every one of us there is a divine essence—call it the soul, the conscience, the intelligence or whatever you like. This divine essence within us is the cause of all progress, the cause of all uplift, the motive force which makes a man rise from the state of a beast to that of an angel. Zoroaster further teaches that this divine essence is capable even in this life on earth, of making one so progress, that this earthly life is itself perfected, becomes full of bliss, and one is ready for the ultimate goal to meet at the centre Ahura Mazda in eternal friendship.

Therefore the duty of us, men or women, is to *recognise* this divine essence within us, to recognise its capabilities and potentialities and to so elevate ourselves that eventually we reach the state of perfection in this world and have a life full of joy here; and then when the final call comes from the Great Master, we are prepared with a smiling face to enter eternal bliss in the Kingdom of Heaven.

For this purpose Zoroaster shows us the path. In one of the Avestan fragments there is a sentence which says:—

Aevo panto yo ashahe,

“There is only one path and that is the path of Truth.”

And Zoroaster shows us how to proceed along this path.

For the ordinary common people and for the generality of mankind, Zoroaster gives the simple, understandable maxim of *Humata, Hukhata, and Huvereshta*. These

are the Zoroastrians' points of direction which, with unfailing accuracy, keep a man right and straight.

Therefore, for all people, from an illiterate beggar and a workman in the fields to the wisest philosopher in the land, a complete direction and a clear programme is given for their conduct in life through these three simple words, through this trinity of *Humata*, *Hukhata*, and *Huvereshta*, and however science may evolve, however knowledge may advance, these fundamental principles will stand unchanged and unchangeable for all eternity.

But with this short maxim given for the generality of mankind, literate and illiterate, Zoroaster gives a fuller method, for the Further Method for the Wise. wise and the knowing in the Gāthas—a method to attain to perfection and happiness here and eternal bliss in the presence of the Divine Father in Heaven hereafter; and this he gives in his beautiful philosophy of the six Amesha Spentas. Zoroaster says that Ahura Mazda has six divine attributes which he calls Amesha Spentas or holy immortals. They are:—

1. Asha Vahishta (Spirit of Truth and Righteousness).
2. Vohu Manah (Spirit of the Good Mind).
3. Khashthra Vairya (Holy Sovereign Power).
4. Spenta Armaiti (Spirit of Love and Devotion).
5. Haurvatat (Health and Perfection).
6. Ameretat (Immortality).

Zoroaster teaches that each and every mortal can so develop in himself or herself these divine attributes of the Almighty, that on this very earth he or she would be a source of eternal joy to himself or herself and all others. Such a person would be blessed with perfection and happiness in this life and eternal salvation in the next.

Zoroaster says that the first attribute of the Almighty is the Spirit of Truth and Righteousness which is called Asha Vahishta. This Asha Vahishta includes in its connotation the idea of the unchanging and unchangeable law which makes not only all life but the entire universe progress towards its goal of perfection. The law of evolution in nature, the law of progress of the world, the law by which the movement and life of the whole universe is sustained is included in the connotation of the word Asha Vahishta. More than 4000 years after this great thought was propounded by Zoroaster, Tennyson gives expression to the same thought in a famous poem of his when he says:—

*That God Who always lives and loves
One God, one Law, one Element,
And one far-off Divine Event
To which the whole Creation moves.*

Now as far as we human individuals are concerned, that part of the meaning of Asha Vahishta which we are to make manifest in ourselves, is the divine quality of Truth and Righteousness. Many people will lay their hand on their conscience and say that generally speaking they can be said to be truthful persons. It is easy to be truthful when our interests are not at stake, but that man is really truthful who would stick to truth in the most critical situation. There is a beautiful passage in the Gâthas in which Zoroaster beseeches Ahura Mazda for the help of truth at supremely crucial moments. Once an effort is made and we are truthful and righteous at critical junctures, the battle is won, and our heart, for the sake of the very beauty of it, will not allow us to take an untrue and unrighteous course. And this is not surprising at all

Practical Appli-
cation.

because Truth is really innate in us. The Divine Spark within is of the essence of Truth, and an effort is only required to so develop ourselves as to bring to manifestation this glorious and divine attribute. As Browning says :—

*“ Truth is within ourselves. It takes no rise
From outward things, whatever you may believe.
There is an inmost centre in ourselves.
Where Truth abides in fullness ; and to know,
Rather consists in finding out a way
Whence the imprisoned splendour may escape
Than by effecting entrance for a light
Supposed to be without.”*

And let it be said to the pride of the Iranian race, that history has recorded the fact that in the times of the Achæmenian kings, the whole Iranian nation was famous for its quality of truthfulness.

Historians from amongst their national enemies, like Herodotus, who have not spared the
The Record of History.
 Iranians from calumny where none was deserved, could not however withhold their appreciation of the quality of righteousness and truthfulness among the Iranians. It is recorded by these historians that the Iranians hated to go to the market place and haggle for price, lest it should make the shop-keepers untruthful. They abhorred running into debts lest it should make them tell fibs to their creditors. It is a recorded fact that when Cyrus conquered Lydia, the Greeks sent him word that he should take care and not attack them. Cyrus replied that if he was minded to fight the Greeks, he would not care two straws for a nation who daily went to the market place and told a hundred lies.

Darius the Great in his rock inscriptions leaves a mandate to all nations of the world and their rulers that if

they wished to keep their country and their nation safe and well-established, they should abstain from falsehood and follow the path of truth.

Throughout the history of the world, no nation has such a proud record as the ancient Persians during early Achæmenian times for their great love of truth, and it was not the accident of a reigning sovereign setting the mode of speaking the truth for a time, but as Henri Berr says it was a national characteristic, and that was due to the teaching of their Prophet.

The second divine attribute of the Almighty which we must attain to and incorporate in The Good Mind. ourselves is Vohu Manah, the Good Mind. This does not merely mean a mind remaining good in a passive state. It means a mind subjectively good and objectively working for the good and welfare of oneself and others. We are taught in the Avesta that the mind has two qualities. One an innate intellect and the other acquired wisdom. Upon every Zoroastrian therefore it is incumbent to perfect his God-given intelligence by education in order to attain to Wisdom. Consequently, serious study and universal education of men and women to attain the light of wisdom, becomes a religious duty. The result is complete knowledge which makes the mind poised and balanced. Its possessor is not upset by every passing misfortune as is a willow tree by every passing breath of wind. The mind becomes peaceful and serene. The light of wisdom is lit in it, and wisdom being there to guide one's life, whatever a man does or wherever he goes, he can never err. All this is contained within the connotation of the expression Vohu Manah or the Good Mind which a Zoroastrian must attain to, to find the centre, to reach the ultimate goal. In the Gâthas there are certain passages of great historical interest.

They refer to the wedding of Pouruchista, the daughter of Zoroaster, with Jamasp, the wise minister of King Vishtasp. The bride prays to the Almighty for the light of the Good Mind and Jamasp is praised as possessing the wealth of the Good Mind, that is wisdom divine. And the holy Prophet, while performing their marriage ceremony, tells the marrying couple and through them all men and women so disposed, that by means of truth, wisdom and love alone, a happy home life can be theirs.

Now having made incarnate in ourselves these two divine attributes of Truth and Righteousness, and the Good Mind, guided throughout by the Light of Wisdom, proceeding from a mind serene and at peace, we are well nigh on the road to making our own the two more divine attributes which would bring us to the stage of eventual perfection.

The third divine attribute of the Almighty is Khashthra Vairya, meaning Holy Sovereign Power, the Kingdom of Heaven, etc.

The natural question would be what we mortals have to do with Holy Sovereign Power, though we know that the Kingdom of Heaven is meant for the good? Here too Khashthra has a very wide meaning and Zoroaster also means thereby, the selfless use of all power and influence within us, which he designates as Holy Sovereign Power. Every man and woman in the world, from the poor and helpless toiler in the fields, to the mighty king on his throne, every man or woman has some power or influence, small or great, which he or she can wield in the world. A poor man has some influence over his wife and children; an ordinary man, over his family and friends, and so going up the grade from the village headman, the chiefs of towns and cities, and judges and ministers, right upto

the rulers of realms, everyone has some power or influence. If all this power and influence from the lowest grade to the highest is used only for selfless purposes, is used only for the good and welfare of others, what would be the result? Perfect justice will prevail, and a sense of equality and fraternity will rule in the land. A sense of universal brotherhood will be developed and peace and prosperity will bless the earth. A veritable kingdom of heaven—the final meaning of Vohu Khashthra—we can ourselves establish thereby in this world.

This is the meaning of incorporating in ourselves the divine attribute of Khashthra, *viz.* the selfless use of power.

Historians and scholars record the fact that Cyrus the Great and his successor Darius the Great, were just and wise and great rulers. And they were not so by any accident. After Cyrus had conquered Babylon, he restored to the Jews the looted treasures of the great temple at Jerusalem, freed them from their captivity, and helped them to complete the temple well-nigh destroyed. Darius the Great after conquering practically the whole of the civilised world, did not interfere with the religious observances of the conquered people, unless they had any evil influences in them. His administration has been considered a model by the civilised world for more than 2000 years. Cyrus was called the "Anointed of the Lord" in the Jewish Testament and Henri Berr says in his introduction to Clement Huart's book on the Civilisation of Persia that these great emperors, so utterly different from the cruel and heartless monarchs of Babylon and Assyria, were so good and just because of their Persian culture which had at its back the teachings of Zoroaster. The Achæmenian kings considered themselves the representatives of the

The Glory that
is Persia's.

divine quality of Khashthra, and therefore Cyrus and Darius used the powers they commanded for the good of others as the Great Father in Heaven would do.

To-day the League of Nations tries to bring about disarmament and universal peace. It is just possible that the nations may go to a war on these very questions of disarmament and the so-called universal peace. For the words are on the lips and there seems to be no change of the heart. If only this principle of Khashthra, for the selfless use of all power within us, were taught and accepted, what a Kingdom of Heaven we could establish on this earth!

The fourth divine attribute we are taught to incorporate in ourselves is Spenta Armaiti, the Spirit of Love and Devotion. Armaiti means devotion to God and an active and beneficent love for all. The divine quality of love is in every heart. Material love is a manifestation of love divine and is the precursor of its eventual enfoldment.

A man's love for his wife and family is beautiful if it blossoms into love universal, but it is love lost if it is allowed to wither within that small circle. For in the Gâthâs, Armaiti, the Spirit of Love, is described as working with active zeal for the welfare of one and all, even for a man who sins. In a poetic passage Zoroaster says that when a man wavers in his selection between right and wrong, when at the parting between the two ways, Truth and Untruth, a man hesitates and is inclined to go the wrong way, the loving Angel of Devotion and Love, Armaiti, comes and pleads with the party wavering. Such a universal and beautiful love we are enjoined to make incarnate in our body and soul, in order to make us active and zealous in works for the welfare of humanity.

In this beautiful command therefore is concentrated all social virtues and duties. Through
 An Epitome of Social Virtues. injunction for love, social welfare work for the poor becomes a sacred duty. Total absence of idleness and constant zeal and ardour, for all works for the world's welfare becomes a duty. To give help to agriculture, the mainstay of a country and its poor peasants, becomes a religious duty. In a beautiful passage in the Gāthās, Zoroaster prays to the Almighty, "May Armaiti, the Spirit of Devotion and Love, ever abide in these sunlit realms to make this world a world of joy", and adds that even in the Kingdom of Heaven, Armaiti, the Angel of Devotion and Love, brings joy and bliss. And just like Truth, Love also leads a man from the wrong path to the right. In Zoroaster's times there was a Turanian tribe the leader of which was one Fryana, whose tribe was at first the opponents of Zoroaster. Eventually Truth seemed to have dawned on them and Zoroaster records this historical fact in a beautiful passage in the Gāthās wherein he says:—"When inspired by Truth and Love, the Turanian tribe of Fryana shall know well how to act well; then they will realise the truth of the holy message and then they will be garnered in the happy abode of Ahura Mazda in the end."

Having made these four divine attributes our own, a man reaches his mental and moral perfection in this very life. Happiness which is the blessing and attribute of Haurvatat becomes his, without asking. The blue-bird of happiness comes to us the moment its pursuit is given up and it is sought to be sent out to others.

But mental and spiritual perfection is incomplete without physical well-being. Therefore,
 Perfection and Happiness. under the connotation of this term Haurvatat, physical well-being is included

and to make efforts to attain to physical perfection becomes a man's duty under the Zoroastrian Faith. Our bodies must therefore be kept not only pure, but in perfect health and the welfare and physical well-being of not only ourselves but of our household, city and country becomes a sacred duty. Consequently all the requirements of sanitation and hygiene must be observed by true Zoroastrians as a religious duty. All the ancient books of the Zoroastrians are full of examples of efforts of the Iranian race to preserve the health, vigour and vitality of the human society and modern conceptions about sanitation and hygiene, health and eugenics, are a substantial part of the conception of Haurvatat, meaning perfection, well-being and happiness.

And the man who has reached this stage, a man who has evolved himself into a super-man
 Realisation and Immortality. in this fashion, to speak in the words of Tennyson, is ready to meet his Pilot face to face when he has crossed the bar. When the call comes he receives the blessing of Ameretat, viz. immortality and sublime beatitude in the existence hereafter. The realisation takes place. The centre is found for ever. The perfected soul reaches its goal in what Zoroaster calls the "Abode of Songs, the Realm of Light" with the Divine Father as the centre and as everything.

D. J. IRANI.

14th April 1934.



PREFACE

In 1912 I published an Urdu translation of Shakespeare's play, *Macbeth*, in the sacred memory of my mother. Ever since then I contemplated publishing some other work in the sacred memory of my father. With this view, I commenced the translation of another play of Shakespeare in Urdu, but, for various reasons, I could not make much headway. After a long period of delay, I undertook the translation of the *Gathas* in Urdu in January 1931. But this time, too, I could not proceed beyond a few pages. At length, in my eightieth year, my conscience began to seriously prick me, and to remind me that, if I really wanted to fulfil my filial duty, I must look sharp, and avoid further procrastination. Thus, on the 4th March 1932, I began to put the *Gathas* into English verse, and, thank God, that, in spite of some interruptions, I succeeded, at last, in finishing the work on the 29th July 1932. I must confess that, throughout my task, it was only the holy spirit of my father that sustained and inspired me.

I do not wish to make this book a medium of praise for my father, but I think a brief history of his life will lead many a growing youth to preserve patience in adversity, and to rely on self-help with a view to gain an independent living.

My father was born at Navsari on Roze Khordad of the month Adar in the year 1187 Yezdezdardi Shehenshahi, corresponding to Friday, the 12th June 1818 A.C. He lost his father, when he himself was very young, and thus, at an early age, he was left to his own resources. He came from Navsari to Bombay, and commenced to earn his livelihood as a Mobed. His income was very small, but all the same, he managed to maintain himself, with his family, which included some aged and widowed female relations. He was a staunch believer in Zoroastrian religion, and as a Mobed, he strictly followed its precepts, for which reason he was held in great honour and respect by those, who came in contact with him, and especially by the Athornans. He was very abstemious in his habits, and punctual and regular in his daily prayers and duties. Although he had received no English education, which was not

common in his time, he was well versed in Gujarati, wrote a very good hand, and was expert in accounts. He remembered by heart all arithmetical tables, that used to be then taught by Hindu Mehtajees. With this equipment, he soon entered a new field as a building contractor in Bombay and subsequently became a partner in a Parsee firm of railway contractors, which was the first of its kind in the whole of India.

The chief partner of this firm was Jamshedjee Dorabjee Naigaumvala, who was at first in the private service of a rich Parsee family, earning even a less amount than my father, but the firm which went by his name as Jamshedjee Dorabjee & Co. soon became famous, not only throughout the Bombay Presidency, but in the whole of India. They carried out railway construction work on a very large scale, and erected, besides, several mills and other important buildings in Bombay. The total value of the work carried out by them came very near a crore of rupees.

The Company gave a grand dinner party on 30th April 1855, after the completion of fourteen miles of railway line, including large bridges from Kalyan to Thal Ghat. This party, which consisted of some 300 European and Indian guests of importance and prominence, was taken in a special train over the newly constructed line, at the expense of the contractors, and a sumptuous dinner was provided for them at a place called Kalu, in a Durbar tent lent for the occasion by the Governor of Bombay, Lord Elphinstone, who expressed his regret for his absence on account of his being then at Mahableshtar. Mr. Berkely, the Chief Engineer of the Great Indian Peninsula Railway, in proposing the toast of Mr. Jamshedjee stated as follows:—

“I am bound to admit that the work has been done in a style worthy of any contractor of any country and of the approbation of any Engineer.....From a comparatively humble position I consider that Jamsetjee Dorabjee has now earned for himself a public claim to be regarded as the foremost native railway contractor in India.....I feel the greatest gratification in rendering justice to a man, who has done justice to his countrymen, justice to his employers, and justice to the railway cause.” (M.)

The famous English author, Henry George Briggs,* writing, in 1858, about Mr. Jamsetjee, describes him as “a singularly prosperous and worthy man, one of the few instances that India presents of an individual having realised during life-time both reputation and wealth by success in a foreign branch of industry, which the native mind is generally considered so reluctant to essay.” He further adds :—“When the history of Western India shall be written in another generation, free from the influences which beset us, when truth can portray, without fear or favour, the men and the times in which we live, among those men, whose existence is one continued illustration of ability, activity, and courage, as it must be of exhaustless benefit to their race and country in the examples they offer to posterity, will appear prominently the name of Jamsetjee Dorabjee.”

No doubt these high encomiums are well-deserved, but the success of Mr. Jamsetjee was in no small degree due to the “ability, activity, and courage” of his three able and loyal partners, whom, as the author of the *Parsee Prakash* says, in his account of the historical dinner above referred to, Mr. Berkely duly praised, and amongst whom was my father. It was he, who practically obtained the large army of labourers, required for miles of railway construction out in the jungles, who superintended the works, who checked and audited the accounts, and who acted as a general business manager to the satisfaction of every one concerned, as he was of a most patient, hard-working, and conciliatory disposition.

In spite of his onerous and responsible duties, which he had to carry out during all weathers in distant jungles, he never omitted to say his prayers regularly, or to perform the ceremonies enjoined by the Zoroastrian religion, with the strictest purity and punctuality. Nor was he ever remiss in looking after the charitable institutions, with which he was connected, upto the time of his death, which took place on

* Secretary, Bombay Municipality, and author of “The Nizam”; his history and relations with the British Government, in two volumes, published in London by Bernard Quaritch, 15 Piccadilly, in 1811.

Roze Adar, month Tir, of the Yezdezardi Shehenshahi year 1271, corresponding with 22nd December 1901, at the age of 84 years.

He was closely associated with the following funds and institutions:—

- (1) The Baherkote Muncherjee Bomonjee Sethna's Daremeher Baj Rozgar Fund.
- (2) The Akola Bachiaijee Jamaspjee Dustoor's Daremeher Fund.
- (3) The Society for the Promotion of Faith in the Zoroastrian Religion and Ceremonies.
- (4) The Boe Fund, connected with the Wadiajee's Atash Behram.
- (5) The Bombay Bhagaria Atash Behram Fund.

(1) This Fund was started by my father long before 1864, and in consideration of his work in this connection, the Mobeds, or the priestly community of Baherkote, presented a shawl and an address to him, on the occasion of my marriage on 14th March 1864, expressing the following sentiments in the address:—

“ You hold a place of honour amongst us as a leader, and we consider ourselves deeply grateful to you for your justice, sympathy, advice, conciliatory disposition, and charity. We cannot sufficiently repay the debt of obligation we owe to you for the lead you take with true devotion, in ‘all matters connected with our welfare.’ ”

(2) The Akola Daremeher, which was constructed in memory of my maternal grand-mother, was consecrated in 1869, and the funds of that institution were in charge, and under the management, of my father from 1898.

(3) From the very beginning of the formation of the Society for the Promotion of Faith in the Zoroastrian Religion and Ceremonies in 1880, my father was a Trustee of that Society, and took a leading part in all its activities.

(4) When, in 1885, under a decree of the Bombay High Court, Trustees were appointed on behalf of the Bhagaria Mobeds to take charge of the Boe Fund, which was then in the hands of the Wadiajee's Atash Behram, my father was appointed one of these Trustees.

(5) My father took a prominent part in the establishment of the new Bhagaria Atash-Behram in Bombay, and himself contributed largely to its funds. He, at first, subscribed Rupees Ten Thousand for the Building fund, and subsequently gave Rupees Three Thousand Three Hundred and Two in his own name, and Rupees One Thousand One Hundred and Twenty-seven in the name of my mother, and my younger brother, and after the death of my mother, he allotted a large sum from her estate for constructing some work connected with the front verandah, in her memory. He was the Vice-President of the Committee of that Atash-Behram. Mr. Jalbhoy Ardeshir Seth, the President of the Committee, in his opening address on the occasion of the consecration of the Atash-Behram, which took place on the 17th October 1897, acknowledged the services of my father in the following words:—

“In building this Atash-Behram, our revered, able, and charitable-hearted Vice-President, Mr. Pestonjee Rustomjee Kanga, has also, from the commencement to the end, rendered invaluable services, for which our whole community is grateful to him.”

On the same occasion, my father received a shawl from the Mobeds of Manekjee Seth's Fort Daremehar, in token of their regard for him as a “revered and zealous member of the Committee,” and was presented with an address and a silver tea-set by the Committee itself.

“The Gathas,” a metrical English version of which I have prepared in the pious memory of his name, are, according to Dr. Haug, “Comparatively small collections of metrical pieces, containing small prayers, songs, and hymns which exhibit generally philosophical and abstract thoughts about metaphysical subjects. The name ‘Gatha’ means song, from the root *gāi*, to sing. The five Gathas are expressly designated as the *five Gathas of Zarathushtra* (Yasna 57, 8), in order to distinguish them from other Gathas, or songs. That they really contain the sayings and teaching of the great founder of the Parsee religion, Zarathushtra Spitman himself, cannot be doubted.”

The importance of the Gathas may be well understood from the opinion of Bakht Afrid, a renowned Pahlavi scholar and commentator, who said that every Gatha of Ahura Mazda was an opposition to the one adversary (*viz.* Anghremainyush or the arch evil spirit) and acts as a renunciation of every sin and confounds every fiend. (H.)

"The Gathas, which are, so to say, the soul of our Scriptures, inculcate the purest and the most spiritual views of God. They frequently lay down the cardinal doctrine of belief in One Living Personal God." (E.)

The Gathas are a part of the collection of the Parsee scriptures known by the name of Yasna or Izashne, which consist of 72 Has or chapters in all. The Gathas form 17 of these chapters; *viz.*—the 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, and 53rd. These 17 chapters comprise (according to Max Muller's *Shayast-la-Shayast*) 278 stanzas, 1016 lines and 5,567 words.

The five Gathas are respectively named:—

- (1) The Ahunavaiti.
- (2) The Ushtavaiti.
- (3) The Spentamainyush.
- (4) The Vohu-Khshathra
- (5) The Vahishtoisht.

The first Gatha contains seven chapters named as follows:—

- | | | |
|---|-----------------------------------|----|
| 1 | Yānim Mano forming chapter number | 28 |
| 2 | Khshmaibyā | 29 |
| 3 | At-tā-vakhshyā | 30 |
| 4 | Tā-ve-urvātā | 31 |
| 5 | Hvaétumaiti | 32 |
| 6 | Yathā-aish | 33 |
| 7 | Yā-shyaothná | 34 |

The second Gatha contains four chapters, which bear the following names:—

- | | | | |
|---|-----------------|------------------------|----|
| 1 | Ushtavaiti, | forming chapter number | 43 |
| 2 | Tat-thvā-peresā | " " | 44 |
| 3 | At-fravakhshyā | " " | 45 |
| 4 | Kām-nemói-zām | " " | 46 |

The third Gatha consists of four chapters bearing these names :—

1	Spentá-mainyú, forming chapter number	47
2	Yezi	48
3	At-má-yavá	49
4	Kat-mói-urvá	50

The fourth Gatha is comprised of only one chapter numbered 51, called Vohu-Khshathrá.

The fifth Gatha is also made up of only one chapter, numbered 53, called Vahishtoishit.

All the above names are given from the words with which the chapters open or begin.

The Gathas are composed in what Dr. Haug calls the Gathic dialect, a more ancient dialect than the Avesta, which is regarded by some oriental scholars as the elder sister of the Sanskrit. I do not pretend to have any knowledge of this old language, and my metrical rendering of the Gathas is, therefore, solely based on the existing translations made by distinguished scholars, to whom I acknowledge my deep debt of obligation. But I must say that I have chiefly relied on the learned Gujarati translation of the late Ervad Kavasjee Eduljee Kanga, whose work "Gatha bá máeni" I have found most useful, as it is not only clear and concise, but is also available in a handy and convenient volume. At the same time, I may observe that though Ervad Kanga's translation has been my chief guide in understanding the meaning of the Gathas, I have not merely made a literal copy in English of his Gujarati version, which would have been quite superfluous and supererogatory on my part, as there is at least one English translation by a most eminent scholar. I have made various additions and alterations in accordance with the exigencies of rhyme and rhythm, and, in many places, I have changed the original order of the paragraphs and lines. But notwithstanding all this, I have tried not to depart from the gist and spirit of the Gathas.

At the end of the book are added a few notes on the Avesta words and names used therein, and other matters requiring explanation or elucidation.

KHORSHEED VILLA, }
HYDERABAD (DN.) }

S. P. KANGA.

ABBREVIATIONS USED FOR AUTHORITIES CONSULTED OR QUOTED.

- A.— Dr. Martin Haug : Essays on the Sacred Language, Writings, and Religion of the Parsees.
- B.— Ervad Kavasji Edulji Kanga : Dictionary of Avesta Language ; Guzerati Translations of the Gathas, Yasna, Vendidad, and Visparad.
- C.— Shams-ul-Ulama Dr. Sir Jivanji Jamshedji Modi, Kt., C.I.E., B.A., Ph D., LL.D : Dictionary of Avesta Proper Names; History of Ancient Persia (Purátan Iran-no Itihás).
- D.— Khurshedji Rustamji Kanga : Zarthosht Nameh (Life of Zoroaster).
- E.— Rustomji Edulji Dustoor Peshotan Sanjana, B.A.: Zarathushtra and Zarathushtrianism.
- F.— Feroze Jamaspji Dustoor Jamasp Asana : Translation of the Philosophy of the Mazdayasnan Religion under the Sassanids by L. C. Casartelli.
- G.— Harmsworth's Universal Encyclopædia.
- H.— F. Max Muller : Sacred Books of the East, Vol. V, Bundahis.
- I.— T. D. Anklesaria and S. D. Bharucha : Dadistan-i Dini.
- J.— Imperial Gazetteer of India.
- K.— Mr. Sorabji Muncherji Desai : Tawarikhe Navsari (History of Navsari).
- L.— Shams-ul-Ulama Khan Bahdoor Dr. Dustoor Hoshung Jamasp, Ph.D., C.I.E. : Religious Sermons (Zarthoshti Dharm Sambandhi Váezo).
- M.— Parsee Prakash by Mr. Bomanjee Behramjee Patel and Mr. Rustom Burjorjee Paymaster, B.A., LL.B., Advocate, High Court.



The Gathas

Gatha Ahunavaiti

YASNA 28

I

With deep respect I raise my hands above,
And first for truthful words and deeds I pray,
For virtuous thoughts of friendly peace and love,
That thus with mighty Mazda's help I may
Preserve all living souls from sad decay.
All-Knowing Lord! through pure and pious mind,
May I Thy presence reach, Thy will obey,
So that by dint of truth I soon may find
E'erlasting bliss through Ahura's mercy-kind.

II

I'll sing of Thee, Ahura Mazda, Great and Good,
The first Existence, and the Cause of all,
Upon Thy mandates wise I'll ever brood,
Their truth will surely save me from my fall
To guide me in my life to Thee I call.
Teach me the truth that leads to paradise,
And let no wicked thoughts my mind enthrall;
Instruct me holy Mazda, just and wise,
My mind and heart illumine, and ope my eyes.

III

With knowledge of the blessed deeds that please
Almighty God, and by a pious mind,
I'll fit my soul for everlasting peace,
As long as strength and power in me I find,
To preach the truth to all myself I bind.
I'll strive with might and main and spare no pains.
To see Thy lustrous face I'll spurn all ease,
To hear Thy angel Sraosh's holy strains
I'll gladly sacrifice all worldly gains.

IV

Supremely Wise, show me Thy blessed abode,
Teach me Thy sacred Word, that ever stands,
That I may propagate Thy moral code,
And spread Thy glorious name throughout all lands,
And foil the evils of all wicked bands.
By eloquence of tongue by Thee inspired,
Enable me to preach Thy sage commands,
That men with sense of duty may be fired,
The happy world attain the goal desired,

V

Oh Bounteous Lord! give me that pleasure sure,
Which from a virtuous mind doth ever flow.
Give me long life to work my mission pure,
To cherish truth, and falsehood overthrow,
To each and all the righteous path to show.
Thy worthy champions Gushtasp, Frashaoshtra,
On them Thy boundless blessings free bestow,
Full health and strength of mind on them confer,
Their hearts with staunchest faith and zeal bestir.

VI

O Lord Supreme ! Thou art our greatest friend.
With perfect faith and fervid heart we pray
That Thou Thy mighty aid may'st always lend
In times of doubt, or dread, or dull dismay
To us, Thy humble devotees, who lay
Ourselves prostrate before Thy matchless throne,
And try to worship Thee as best we may.
To us Thou art the only Master known,
We bow, we bend, we cry to Thee alone.

VII

Endowed with sound, unstained, and saintly minds,
We'll never go against Thy sovereign will,
In our pure hearts no evil entrance finds.
We'll always stand for good, and fight the ill,
Whate'er we bear, we'll cling to virtue still,
Thy Word will ever give us lead and light,
With hope and joy our task we shall fulfil.
Refuse us not, O Lord, Thy presence bright,
Instruct us fully what is wrong and right.

VIII

To those who fully put their faith in Thee,
Thou art a trusty champion and support.
From sordid sinful acts they want to flee,
To force or fraud they like not to resort.
Their characters are free from stain or blot,
They mean to do Thy will with honest care,
Tell them what is Thy wish and what is not.
Creator of the universe ! declare
Why Thou did'st make this world, and placed'st us there.



YASNA 29

I

In grief and anguish cried the weeping world
 Thou mad'st me, God, but why this plight of
 mine?

In war, confusion, plunder I am hurled,
 I'm steeped in darkness deep in midst of bright
 sunshine.

To pester me all elements combine.
 Oppression, envy, wrath, and hate prevail,
 I'm sunk in sin, in sorrow I repine.
 My mis'erable lot I sad bewail,
 Thee as my Saviour sole, O Lord! I hail.

II

O Mazda, I see none but Thee who can
 Save me from these my suff'rings keen,
 And put upon all evil things Thy ban,
 Thus making me again quite pure and clean.
 Enough of broils and torments have I seen!
 God heard her prayer and sent a prophet wise,
 A better guide so far has never been.
 His voice was heard with rapture and surprise,
 He turned the earth into a paradise.

III

He taught mankind to work with honest zeal,
To onward march with steady peaceful toil,
To honour truth and always fairly deal ;
With constant care to cultivate the soil,
All wicked schemes and onslaughts bravely foil.
Suppress each impure passion and abstain
From every selfish feud and unjust broil ;
That by this golden rule they might obtain
Full bliss on earth and lastly heaven gain.

IV

He was the pure and holy saint Zarthosht,
Beloved of God, and by His Wisdom trained.
To guide him in his task the heavenly host
Of angels and archangels was ordained,
From whom all useful knowledge he obtained.
Equipped in full his mission he began,
Complete success and glory he attained.
He pointed out the only means that can
Confer e'erlasting peace and joy on man.

V

Him God approved as fit and able guide ;
He is, said He, a leader, gentle, kind,
An honest worker, staunch on virtue's side,
He has both strength and patience well-combined,
All men in him a teacher safe will find.
Zarathushtra bowed to Mazda's will supreme,
To Thee, he said, belongs my body, mind,
To work for Thee I e'er my duty deem ;
Command whatever best to Thee may seem.

VI

Thou know'st the past, and present, future too,
What deeds the good and evil men have done,
Or what they do, or still intend to do,
Thou wilt most fairly deal with every one.
I'll teach the world all evil ways to shun,
To follow Thee alone and worship Thee,
For other Lord or Master there is none.
To Thee they should appeal with conscience free
To do Thy will with heart and soul agree.

VII

Ye men! I tell you God's commands, hear me,
If you live honest lives, you'll meet no harm;
From Satan's wicked wiles you will be free,
Let all of you with swords of virtue arm,
In every way they'll prove a potent charm.
With zeal and ardour do your daily toil,
Unscared by any danger or alarm.
Devote yourselves to cultivate the soil,
You'll never beg, nor any one despoil.

VIII

Ahura Mazda sends His Mathra Word to you,
This Word He's uttered for your lasting weal;
To that Eternal Word prove loyal true,
Give It implicit faith, which sure will heal
Your old and fest'ring wounds, and make you feel
All hale and hearty, young and strong again,
With all your noble duties fit to deal.
Your former status you will soon obtain,
And Mazda's love and confidence regain.

IX

The Prophet's words were cast on barren ground,
The world to all his teachings turned deaf ears,
Alas! she cried, a leader weak I have found,
I'm steeped in sorrow, and am drowned in tears,
I'm plunged in struggling seas of doubts and fears.
I want a leader strong, a fighter bold,
For all my wants this guide too soft appears.
I need a soldier, not a sophist cold,
One who can curb my enemies untold.

X

But these complaints the Prophet did not heed,
And girt himself to do his destined task.
O God, he said, Thy help alone I need,
No deadly arms, no savage troops I ask,
In Thy pure light of wisdom let me bask.
I'll teach Thy truth to men, and make them clean,
From Satan's tempting face I'll tear the mask.
I'll make the world for ever fresh and green,
She'll see an age of calm for long unseen.





YASNA 30

I

With firm resolve Zor'aster set to work.
 In due performance of great Mazda's will
 No sacrifice or labour he would shirk.
 His holy mandate he would glad fulfil.
 No opposition would his ardour kill.
 And thus in public he began to teach
 The matchless Word that triumphs still.
 Large audiences were drawn to hear him preach;
 All hailed with joy his soul-inspiring speech.

II

Ye, who desire to gain religious lore,
 Do listen well to what I truly say,
 Your close and deep attention I implore,
 My thoughts in simple words I shall convey.
 Reflect with care and your good sense display.
 Great Mazda's sovereign will I shall reveal,
 And tell you how to Him you ought to pray.
 With truthful hearts you should before Him kneel,
 In singing Mathra you should pleasure feel.

III

Pay heed to my advice and clean your hearts,
 In all respects full faith in Mazda place.
 With honest zeal and toil fulfil your parts.
 The day of judgment be prepared to face.
 Your footsteps false you never can retrace.
 Be wise in time and choose the righteous course,
 The only way to win great Mazda's grace,
 No self will help you, gained by fraud or force,
 Your store of virtue forms your best resource.

IV

Two spirits are at work, the good and bad,
 Between them both there is a constant fight.
 Be guided by the good, you'll ne'er be sad,
 You'll pass your days in comfort and delight,
 You'll prosper now, your future will be bright.
 But if the guidance of the bad you choose,
 Be sure for e'er your prospects you will blight.
 The counsel of the good undoubting use,
 The prompting of the bad point-blank refuse.

When first the good and evil spirits met,
 Then life and death their first appearance made.
 From them proceed all pleasure and regret,
 Through them all things are born, and thrive or
 fade.

By them each life is fostered or decayed.
 And this will happen till the end of time.
 When those who followed them will all be weighed.
 The good, for truth, will get their meed sublime,
 The bad will suffer, being steeped in crime.

VI

The holy Spentamainyush holds his seat
In heaven above, of truth the blest abode ;
But Anghremainyush gets his guerdon meet
In hell, for trampling on the moral code.
Of gnawing pains he bears a heavy load.
Ye men, choose Spentamainyush as your guide,
Don't take the sinful spirit's guilty road.
To follow Spentamainyush firm decide,
In wiles of Anghremainyush ne'er confide.

VII

But those who follow Deeves don't understand
The difference between the spirits two.
The evil spirit leads them by the hand,
They care not for the spirit good and true.
Their bad selection they will sadly rue.
Although we proved that they were in the wrong,
That from their cult no good can e'er accrue,
On their old creed they still are blindly strong,
To range on Anghremainyush' side they long.

VIII

Armaiti strong, the fountain-head of truth,
Inspiring every pure and noble thought,
Possessing potent power, but full of ruth,
On good men showers her precious gifts unsought,
By Mathra's holy might improves their lot.
To him she always best protection grants
Who wicked Anghremainyush sets at naught.
In every gen'rous heart she love implants,
For her choice boons each human being pants.

IX

When these misgu men receive their due,
The certain punishment, which they deserve,
They then will surely learn repentance true,
And then their chastened hearts will well observe
That Thee alone, O Lord, all ought to serve,
That Thou art All-Supreme and hast no peer,
'Tis Thou alone that all things dost preserve.
The rule laid down by Thee is plainly clear,
That those who stick to truth need nothing fear.

X

Let all of us, with hearts sincere, pursue
The course laid down for us in times of old.
To Mazda's changeless law let us be true,
To tread the virtuous path let us be bold,
For truth's more precious far than wealth untold.
That is the straight and shortest road to bliss,
Sans doubt or fear, to it unflinching hold.
No other route to heaven leads but this,
Take care such glorious way you do not miss.

XI

When pious men to blissful heaven go,
Where Hormuzd sits with truth and wisdom
crowned,
Their hearts with joyful feelings overflow,
Because they reach a harbour safe and sound,
Where wicked Deeves can have no standing-ground.
Destructive Droojes cannot find their way
To that abode. They wail in sorrow drowned,
They get a deadly blow, they lose all sway,
They have no nerves or courage to betray.

XII

Ye men, this golden rule remember well,
All happiness or pain depends on you,
The sinful have to suffer long in hell,
But every joy awaits the honest true.
For noble actions you will never rue.
For purity and truth most firmly fight,
From these no harm to you will e'er accrue.
Indeed they are a source of sweet delight,
They'll open out for you a future bright.





YASNA 31

I

Ye seekers after truth, my words pray hear,
They will instructive prove to each and all.
They'll soothe your troubled minds, your hearts they'll
cheer.

On those misguided souls, who victims fall
To vice and crime at Anghremainyush' call,
Who plunge in plunder and destruction spread,
Whose aim and object is to kill and maul,
On these my words some useful light may shed,
And they their evil ways no more may tread.

II

But those, who Ahurmazd's settled laws obey,
Will surely all my words with welcome greet,
To Him alone they will their homage pay,
And Him alone as their sole Master treat,
And carry out His will and pleasure sweet.
The sceptics too, in course of time, will stand
With rev'rence due before His judgment seat,
And humbly bow before His presence grand,
Prepared all sins in future to withstand.

III

O God, that perfect comfort and delight,
 Which Thou dost give to those who teach Thy laws,
 And who for truth and virtue boldly fight,
 Give these to us, who staunchly plead Thy cause,
 And carry out our task without a pause.
 To Thee our hearts and souls we dedicate,
 We mind not men's displeasure or applause,
 Thy law alone we wish to propagate,
 Thy justice, kindness, love to vindicate.

IV

O God, when Thou and Thine Archangels high
 Are gracious, good, indulgent, kind to me,
 To Thee with true humility I cry
 To give me strength enough the world to free
 From vice of every sort and each degree.
 Tell me, O Lord, what's best for me to know,
 Enlighten me what shall and shall not be ;
 So that I may the seeds of virtue sow,
 And every sin and evil overthrow.

V

The learned man, who will the Mathra teach,
 Will e'er enjoy beatitude supreme,
 The highest pitch of welfare he will reach,
 For truth and virtue are the Mathra's theme ;
 From it all lasting joys perennial stream.
 Men gain thereby immortal paradise,
 And from all vicious ways their souls redeem.
 The Mathra lets no evil thought arise,
 Men speak no lies, no wicked deeds devise.

VI

Great Mazda's rule on perfect truth is based,
The universe is built on His good thought;
He is the Thinker, whose pure mind has raised
All things in heaven and on earth from naught.
He's present everywhere if duly sought.
His light it is that shines throughout all space,
All things are by His boundless wisdom wrought.
With awe let all bend down before His face,
With earnest prayers ask for His bounteous grace.

VII

O God, e'er since I thought of Thee I know
Thou art the First and Only Cause of all.
From Thy pure mouth the purest accents flow,
For worship fit, to help us Thee we call.
All stand in need of Thee, both great and small.
We listen to Thy Words immaculate
Which from Thy holy tongue like manna fall.
Of every man on earth they seal the fate,
The humble swain or mighty potentate.

VIII

To Thy celestial Wisdom we submit,
Thy laws inscrutable are but just;
We must conform to what Thou dost permit,
From what Thou dost forbid abstain we must.
Direct us in our course, in Thee we trust,
Th' industrious peasant, who the soil upturns,
And struggles hard in heat, and cold, and dust,
Thou dost prefer to him who labour shuns,
And who his food by stealth or plunder earns.

IX

O God, when first Thou mad'st the universe,
 With Thy sublime intelligence and skill,
Thou mad'st fixed laws, which none can e'er reverse.
 To men Thou gavest reason and free-will,
 Due strength of mind, and judgment to fulfil
All their appointed tasks and duties well,
 To tend the cattle, and the lands to till,
Respect Thy laws declared, and peaceful dwell,
The chorus of Thy praises daily swell.

X

The truthful man and he who deals in lies,
 The learned savant and the witless wight
To act according to his conscience tries.
 One seeks the spirit black, the other bright,
 One's lot is dark, the other sees the light.
Thy watchful eyes, O Lord, observe them all,
 The good that springs from virtue, and the blight
The wicked do, whereby at length they fall,
The fate of those who disobey Thy call.

XI

Tell me, All-Knowing Mazda, what happens now,
 And what is hidden in the womb of time ;
What guerdon's gained by honest men, and how,
 And what's the penalty for sinful crime,
 For lives mis-spent and wasted in their prime,
The wise and prudent man, who works with zeal,
 With sense of duty, and with aim sublime,
For his dear home, or town, or country's weal,
With him Thou wilt most bountifully deal.

XII

Ye men, the teachings of the wicked shirk,
To their enchanting wiles do pay no heed ;
In their false words deceit and ruin lurk,
They lead you wrong to satisfy their greed,
To free yourselves from them great care you need,
To violence and lust they drive you straight,
And down and down you fall with headlong speed.
Your time is spent in pillage, murder, hate,
Beware, perdition is your doleful fate.

XIII

It is the learned only, who can teach
The doctrines of religion true and pure,
A good and spotless mind alone can reach
The glorious portals of high heaven sure,
It is the pious souls that truths allure.
They think, they speak, they do whate'er is right,
For right all labour, hardship they endure.
Before the sacred Fire's inspiring light
They swear for truth eternal they will fight.

XIV

He, who a pious man attempts to cheat,
In dismal darkness e'er will pass his time ;
For endless days he'll grieve for his deceit,
His food will poison be, due to his crime,
Alas ! Alas ! will be his constant chime.
In sad repentance he will writhe and moan,
For breach of Mighty Mazda's law sublime.
In hell for ages he will have to groan,
And taste the bitter fruit his hand had sown.

XV

He, who is pure in thought, and word, and deed,
Endears himself to Mazda, Who showers His gifts
Upon him free. He never stands in need
Of others' help. Him God supports, uplifts.
He calmly sails ahead and never drifts.
He's hale and hearty, ever lives in joy,
His open mind designs no tricks or shifts.
All works of charity his thoughts employ,
His soul immortal nothing can destroy.

XVI

Eternal happiness such souls receive,
And boundless strength and power they always
wield,
They curb the cruel, and the poor relieve,
They fight the wicked, and their victims shield,
For righteous men they keep an open field,
Where they may safely work, and earn their bread,
By honest toil enjoined by law revealed.
As long as men by these bland souls are led,
No harm or danger they can ever dread.





YASNA 32

I

The baneful Bendva, with his impious band,
His relations, co-workers, and his friends,
His followers, who wait on his command,
Assiduous tries to gain his wicked ends,
To hinder Zarthosht all his force he sends.
But to his work the Prophet boldly sticks,
To their mean wiles or threats no ear he lends,
Subverts their plans, confounds their devilish tricks,
Exhorts all men in God their faith to fix.

II

O God, he prays, stand staunchly by my side,
I wish to serve Thee with my utmost might,
In virtue's path be constantly my guide,
All evil in the world I mean to fight,
To chase all wrong away, and help the right.
I know Thy sacred tongue has long declared,
That he's the truest servant in Thy sight,
Who is in serving Thee for death prepared,
And who to preach the truth has always dared.

III

Avaunt ! ye Deeves ! ye progeny of sin,
 Misguided souls alone can be your prey ;
No lasting victory you will ever win,
 From every place you will be driv'n away.
 In this God-governed world you cannot stay.
I'll warn all men to fly from your deceit,
 By your worst wiles they won't be led astray,
Your tempting falsehoods can no longer cheat,
Your fell designs will end in sure defeat.

IV

The minds of men you cunningly perturb,
 From virtue's path you lead them sheer astray,
All peace, all law and order you disturb ;
 Deceit and fraud stalk rampant night and day,
 And brutal violence enjoys full play.
Corrupt and infirm brains you soon decoy,
 On them you exercise unchallenged sway ;
To tempt them to their fall all arts employ,
Their final wreck you view with fiendish joy.

V

With perjured lips do you misrepresent
 Wherein true earthly happiness consists ;
On strife and mischief you are always bent,
 You hold no immortality exists,
 All is confusion, nothing else subsists,
You preach that fight and plunder bring in wealth,
 And dastard truth gives way before mailed fists,
That everything is gained by force or stealth,
And lust and luxury improve the health.

VI

These vile infernal teachings I'll rebut,
From hellish Ahriman they emanate ;
The mouths of wicked counsellors I'll shut,
The laws of Ahura Mazda I shall propagate,
His heavenly orders I shall fully state.
Unflinching truth from all these laws demand,
And honest peaceful life they inculcate ;
No lie, no guile, no cruelty can stand,
He will suppress them with His mighty hand.

VII

These wicked wights know not what risks they run,
What punishments await them in the end ;
Perpetual gloom and grief they cannot shun,
Almighty Mazda's law they can't offend ;
To lasting hell all Deeves He'll surely send.
Their eyes will open then, they'll stand aghast,
With deep repentance they will humbly bend,
And ask forgiveness for their actions past,
Their pains and tortures will for ages last.

VIII

One of such blinded men was Jamshed proud,
Misguided son of Vingham, who proclaimed
Himself as God in accents bold and loud ;
By vain conceit and arrogance inflamed,
At sovereign power in heaven and earth he aimed.
He met at once the punishment deserved,
Forlorn he fell, disgraced, abashed, ashamed,
From place to place he wandered, weak, unnerved,
With stern reprisal he was rightly served.

IX

The teachers false religious truth distort,
With quibbling words the world they sheer mis-
guide,
To every mean device they free resort
To propagate the lie, the truth to hide ;
But in my mission pure God be my guide.
I trust in Him and righteous truth alone,
By His supreme commands I'll e'er abide.
I'll stand in duty bound before His throne,
To all mankind I'll make His wishes known.

The heartless fiends complete destruction preach,
They want to spread rank ruin everywhere.
Grim warfare, bloodshed, plunder's what they teach
And peaceful tillers of the soil they scare,
They burn their crops, uproot their orchards fair,
Where'er they go they sow the seed of strife,
They strike the honest, and the wicked spare,
They ravage and disrupt all settled life,
They sever sire and son, and husband wife.

XI

The evil people think the sinners great,
They honour those, who practise stealth, deceit,
Who make unlawful gains, and live in state,
Who rob the poor, and their own masters cheat.
Who lure the simple folks by falsehoods sweet.
With my grand task these tempters interfere,
But they at length will meet with stark defeat.
I shall fulfil my work with faith and cheer,
As long as Mazda helps, I have no fear.

XII

Their rotten counsel cannot long prevail,
The gate of truth they cannot always bar;
At last their horrid doctrines sure must fail,
Improbability and vice can go no far,
God's fair creation they can never mar.
The potent arm of Mazda I invoke,
He's always sure to be my guiding star.
He'll kill the Deeves with one almighty stroke,
His sovereign will and word none dare revoke.

XIII

'Tis His commands I've come to promulgate,
He wills that men from evil thoughts should fly,
They should be deaf to what the wicked state,
Whose aim and object is to cheat and lie,
Whose occupation is to kill and die,
They ruin fields, they devastate the towns,
The more they get, the more to filch they try.
Their hideous faces wear perpetual frowns,
They roam the world in search of sceptres, crowns.

XIV

Such are the cunning Grehmās and Kavees,
Who have for long the simple-minded lured,
And dragged them to their folds by slow degrees,
In chains of vice and violence secured,
To lives of rapine plunder well inured.
For their own sins they sacrifice the cow,
And think themselves against death's shafts
assured.

There is no God, these wicked Deeves avow,
Before His glorious throne they will not bow.

XV

The gates of paradise are always closed
Against the faithless Karaps and Kavees;
Against all those who are not well disposed
Towards my teaching pure, and e'er increase
Obstructions in my way quite as they please.
No one who hampers me can ever reach
That blest abode. Let their vain efforts cease.
Let them in time attend to what I preach,
It's God's own holy word I truly teach.

XVI

Well weigh my words, let wisdom guide you all,
I say what God commands. If you will hear
His message which I bring, you'll never fall,
To truth and virtue stick with conscience clear,
Industrious live, discard all care and fear.
No Deeve or Drooj can ever do you harm,
If in the light of faith you guiltless steer.
Rely alone on Mazda's potent arm,
To equal which there is no other charm.





YASNA 33

I

God deals with all with justice strictly true,
He judges both the evil and the good.
He'll make the good rejoice, the evil rue,
Upon this settled law let all men brood,
Let it be studied well and understood.
He wants from all good thoughts, good words, good
deeds,
He hates all actions tortuous, vicious, crude.
Lie always fails, and truth alone succeeds,
All human happiness from truth proceeds.

II

He walks in truth, who helps a righteous man,
Whether he be or not his kith and kin.
He should save him from harm as best he can,
Support him valiantly through thick and thin,
Because he does not tread the path of sin.
Such men he should uphold with all his might,
Thereby the blest abode he's sure to win.
His soul will peaceful rest in heaven bright,
Enjoy celestial comfort and delight.

III

Bow down in prayer, ye men, and drive away
All disobedience and unrighteousness
From your obdurate hearts. Pray night and day.
Abjure all arrogance and free confess
Your daily sins ; your passions wild repress,
Whereby you may great Mazda's favour gain,
Who may your lives and actions fully bless,
So that, while here, you may in peace remain,
And may hereafter paradise attain.

IV

O God, direct Thy angel Sraosh benign,
The first and foremost of Thy seraph host,
To come and render help to me and mine.
The hope to serve Thee well we cherish most,
To be Thy minions is our honest boast.
If Sraosh defend me nothing else I need,
I'll faithful prove to my prophetic post.
No labour and no danger will I heed,
With my appointed task I will proceed.

V

An honest worshipper, I always pray
With purity of mind and heart to Thee,
So that with Thine all-powerful help I may
Accomplish soon the task assigned to me,
And make the world immune from harm and free.
Two things to ask of Thee I make me bold,
That Thee in all Thy glory I may see,
And that I may with Thee free converse hold,
So that I may Thy great design unfold.

VI

O Lord Supreme, reveal Thyself to me,
And teach me all that's best for me to know,
That I may preach whate'er I learn from Thee,
And to the world Thy might and mercy show,
That men may see what endless blessings flow
From loyal firm obedience to Thy will,
By disregarding which disasters grow ;
Men fight like savage beasts, each other kill,
The whole fair earth with blood and carnage fill.

VII

O God, instruct me how to serve Thee best,
I wish with all sincerity and zeal
To fully carry out Thy high behest,
To work for Thee a strong desire I feel,
Thy Word sublime I truly will reveal.
I will always be Thy humble devotee,
To Thee for daily guidance I appeal.
I'll duly publish what Thou tellest me,
So that mankind from vice be ever free.

VIII

Through virtuous mind, O Lord, my strength increase,
And for my on'rous mission make me fit ;
My aim and object always is to please
Thee with my work, and never idly sit ;
To Thy sweet will and pleasure I submit.
I'll work for Thee with all my main and might,
Myself no rest or respite I'll permit.
Against all evils I will strenuous fight,
Inspire me with Thy Word and Presence bright.

IX

Ahurmazd, grant us all Thy blessings pure,
 For truth and virtuous deeds by Thee ordained,
 That we may brave all evils firm and sure,
 By abject fear or doubt quite unrestrained,
 With thought, and word, and deed completely
 trained

May we Thy praises sing in tuneful rhymes,
 May we discard all vice with hate unfeigned.
 May Anghremainyush perish for his crimes,
 May he be cursed a hundred thousand times.

X

Benevolent Ahurmazd, Mighty, Kind,
 To my request Thy ear propitious lend,
 Direct me in my work, illumine my mind,
 Thy glorious angels for my succour send;
 Before Thy brilliant throne I humbly bend.
 Give me good sense, and purity of heart,
 And prudent strength, with which I may contend
 Against the Deeves, who, by their wicked art,
 Lead thoughtless men from virtue to depart.

XI

Thy help alone can guarantee success,
 To Thee myself I fully dedicate,
 On Thee relying I shall soon suppress
 All superstitions blind, and propagate
 Thy ancient cult in its fair pristine state.
 That cult alone affords protection sure,
 And opens out for men the blessed gate
 Of heaven high, where they can rest secure
 In calm and peace amidst surroundings pure.



YASNA 34

I

At first to Thee, O Lord, I dedicate
Such thoughts, such words, such deeds as surely
bring
A happy, glorious, and immortal state,
To truth and virtue I shall always cling,
In fitting terms I shall Thy glory sing.
I'll consecrate to Thee whate'er I hold,
All thoughts of selfish greed away I'll fling.
He gets from Thee rewards and boons untold,
Who works and suffers as Thy servant bold.

II

Enlighten us by Thy bright fire divine,
Which by its powerful and refulgent rays
May give us knowledge true, for which we pine,
Its never-failing strength all evil stays,
Drives out ignoble thoughts and passions base.
Malice, revenge, or pride it soon subdues,
And for God-fearing men illumines the ways.
Its heavenly beams all wicked schemes confuse,
There is on earth no better guide to choose.

III

Tell me, O Lord, what is Thy sovereign will,
So that therewith I may my actions suit,
And worthily my destined task fulfil.
I'll help the poor, protect the voiceless brute,
And by my faithful service gain the fruit
By Thee decreed for those who Thee obey
Without the slightest doubt, demur, dispute.
The Deeves and Drooges I will drive away,
To Thee the Best and Highest I will pray.

IV

Thou art all Truth and Righteousness combined,
Instruct me how to best conduct my task ;
To serve Thee as I should instruct my mind,
In all my life Thy guidance safe I ask,
In Thy bright presence I securely bask,
From virtue's path I never will recede,
I'll further truth, all lies and shams unmask.
At every turn Thy help I greatly need,
With Thy support alone I can succeed.

V

Myself and my disciples work for Thee,
Throughout the world we want to spread Thy name.
From bonds of superstition we shall free
Mankind, and Thy supremacy proclaim,
Thy boundless power explain and glorious fame.
For good of all with honest zeal we'll strive ;
With noble thoughts the hearts of all inflame.
So that a golden age may soon arrive,
In which the world in lasting peace may thrive.

VI

Those who pervert the truth, and God deny,
Try hard to work destruction on this earth.
Weak minds alone accept their silly cry,
Which cannot judge what their opinion's worth,
Because of wit and sense they have a dearth.
The tempters know their foolish victims well,
As skilled in arts and wiles they are from birth,
All kinds of falsehoods they can glibly tell,
Their spurious wares they can sily sell.

VII

As untamed beasts from men quick run away,
So truth from evil souls far distant flies,
It cannot in their wicked presence stay,
Because their impure hearts are full of lies ;
In them the place of God the Deeve supplies.
They will repent their deeds in dismal hell,
Which will be filled with their unheeded cries,
How long their pains will last no one can tell,
A just return for their rebellion fell.

VIII

A godly man advises actions clean,
He knows that pious minds prompt pious deeds.
He tries from vicious thoughts all men to wean,
Where'er his lot is cast he sows good seeds,
From smiling fields of corn roots out the weeds.
A happy prosp'rous world he wants to see,
He works for love, no recompense he needs.
Such noble souls, from selfish motives free,
Obey with faith sincere God's high decree.

IX

To help such men the angels ready stand,
 They give them strength, their knowledge they improve,
 They smoothe and guard their way in every land,
 All dangers ward, all obstacles remove,
 At every step true guides and champions prove.
 Where'er they go their minds are free from care,
 They spread their holy cult where'er they move.
 All opposition they can bravely bear,
 When heavenly legions to their aid repair.

Teach me Thy rules, Thy proper worship teach,
 Teach me how best Thy praises I may sing,
 How Thy illustrious presence I may reach,
 And how I may my humble homage bring
 To Thee, and how to truth and virtue I may cling.
 That thus I may Thy lasting favour find,
 And by Thy grace succeed in everything,
 That I may do to guide the human mind
 To trust in Thee, so merciful and kind.

XI

Explain to me the course I should pursue,
 Tell me my conduct how to regulate.
 To Thy commands I shall be staunch and true,
 My mind and power I shall concentrate,
 So that I may obtain that happy state
 Which Thou hast promised those who Thee obey,
 And who themselves entirely consecrate,
 To serve Thee with devotion night and day,
 And for Thy lasting glory work and pray.

XII

Those who, in this revolving world, defend
Thy rule, a part of Thy wisdom share,
Against all evil forces they contend,
And Thy pure wholesome laws they wide declare,
In their laborious task they ne'er despair
Amongst their holy ranks I also stand,
For Thee whate'er I can I'll do and dare.
I will fulfil with zeal my mission grand,
Supported by Thy bright angelic band.





Gatha Ushtavaiti.

YASNA 43

I

All happiness to him, who feels for all,
And who for others tries to do his best.
For work like his the guerdon is not small,
With health and strength and power he's always
blest.

He can on God's support securely rest.
With truth and purity of mind he serves,
And humbly follows God's supreme behest.
His pious, stainless life full well deserves
Such boons as God for selfless men reserves.

II

Thrice fortunate is he, who thus succeeds
In winning Mighty Mazda's lasting grace,
God freely grants him all his worldly needs,
And in the hearts of men an honoured place,
From him He never turns His glorious face.
Long life He gives him for his virtue's sake,
Secure from harm he runs his earthly race.
No doubt can e'er his resolution shake,
The righteous course he'll always firmly take.



ERVAD PESTONJEE RUSTONJEE KANGA

III

He does the greatest good, who points the way
Both to material and spiritual bliss,
That is the best and simplest mode to pray,
No better worship can be paid than this.
For human weal no chance of service miss.
Let all this golden maxim bear in mind,
And thoughts of selfish gains at once dismiss.
Throughout your whole career be just and kind,
That is the highest wisdom you will find.

IV

O God, Thou art the Lord Supreme of all,
All happiness and joy proceed from Thee;
At every step for help on Thee we call,
Thy hand bestows on all Thy blessings free,
With Thee there is no high or low degree.
Thy glorious fire, of purity the sign,
May warn us from all evil things to flee,
May it exert its influence benign
And make our chastened hearts with virtue shine.

V

O God, Supreme, Benevolent, Benign,
From Thee all blessings unrestricted flow.
Thou art the fountain-head and source divine,
From which each gets his worldly weal below,
According as his deeds are high or low.
The good are happy, prosperous and free,
The woes the evil suffer daily grow.
All must perforce submit to Thy decree,
They must to truth adhere, from falsehood flee.

VI

O Lord, send us Thy angels in our stress,
Let noblest minded Spentamino guide
And lead us on to truth and happiness.
Let glorious Behman too stand by our side,
And Shehrevan all lawful means provide
To carry on our mission and to teach
All men to worship Thee, in Thee confide,
To be quite pure in action, thought, and speech,
Whereby the highest heaven they may reach.

VII

O God, when Srosh, Thy messenger, arrived,
And asked me who I was, what faith I held,
Much comfort from his converse I derived.
His presence from my mind all doubts dispelled,
Against all wicked rites my heart rebelled.
I saw Thou wast the source of every good,
All evils shall at last by Thee expelled.
I'll make this simple fact well understood,
Drive out all superstitious notions crude.

VIII

With evil open fight I wish to wage,
The good and truthful I shall firm defend,
Myself in Thy pure service I'll engage,
I'll sing Thy praises to my final end,
My ears to wicked words I'll never lend,
For Thee all labour, hardship, will I bear,
I'll mind no lure, before no force I'll bend.
In guiding men aright all storms I'll dare,
My fate I'll leave to Thy own tender care.

IX

When Srosh, Thy messenger, accosted me,
 And asked me what I held in best respect,
 I knew to train my mind he came from Thee.
 From 'Thy great love no less can I expect.
 On Thee and 'Thy creation I reflect.
 To Thy immortal fire devotion pay,
 Which cleanses me of every fault, defect.
 It points to truth, I cannot go astray,
 It is Thy essence pure, Thy quenchless ray.

X

God grant me truth, that is my chief desire,
 In holy righteousness I full believe,
 To learn Thy laws and teach them I aspire,
 I'll act upon the orders I receive
 From Thy own mouth. Thy words will sure **relieve**
 My mind of doubts and make it calm and free.
 Thy greatness, glory, I can well conceive.
 The monarch holds his throne by Thy decree,
 The peasant's peaceful life is due to Thee.

XI

O God, when Sraosh Thy message brought to me,
 And with Thy holy words illumed my mind,
 My heart enthralled at once was drawn to Thee.
 I feel, howe'er, much trouble I shall find
 In persuading those who're deaf and blind.
 But I shall try my best to propagate
 Thy sacred creed, with love and truth combined,
 Which offers all a lasting blissful state
 Of happy union, free from strife and hate.

XII

Thou art the best, the highest Truth, O Lord,
Teach me how I may also truth attain ;
Before Sraosh comes to me this boon accord,
So that for my great mission he may train
My mind, and I may from his visit gain
Full knowledge of Thy will and laws divine,
And thereby in my work success obtain.
In my hard task vouchsafe Thy help benign,
If I serve well, the glory will be Thine.

XIII

When Sraosh Thy message brought to me, I praye d
To Thee, O Lord, to give me length of days,
A life prolonged with health and worthy made
To fight with him who clings to evil ways,
And succour him who all Thy laws obeys.
Thou hast the boundless power to grant this gift,
To those who work for Thee and sing Thy praise.
To spread Thy name our voices we uplift,
Without Thy mighty help we cannot shift.

XIV

As often as I see good Sraosh with me,
I know Thou watchest me with constant care,
For which my humble thanks I offer Thee.
Through him Thy wishes high to me declare,
For Thee all labour I shall bravely bear.
Through him I've learnt to keep my mind content,
Whatever good or ill fall to my share.
To fight the evil I am always bent,
The good will triumph and the bad repent.

XV

Almighty Father, boundless are Thy gifts,
Thy kindness and Thy mercy none can weigh;
Thy hand supports the strong, the weak uplifts.
To Thee on bended knees I humbly pray
That Thou may'st guide me on my destined way.
In every human breast may truth reside,
May every human tongue Thee worship pay.
In Thee may every human soul confide,
All human hearts in lasting peace abide.





YASNA 44

I

O God, teach me how I should pray to Thee ;
 Send me Thy angel Sraosh to tune my mind ;
 How I can mould my life enlighten me,
 How I can follow truth and heaven find.
 I want Thy help divine and guidance kind.
 I fully trust in Thee, be Thou my friend,
 To do Thy sovereign will myself I bind.
 I'll always serve Thee, faithful to the end,
 From hidden snares and pitfalls me defend.

II

Who first created truth, who made the earth ?
 Who fixed the courses of the sun and stars ?
 From whom these mighty orbs derive their birth ?
 Who makes them roll without disturbing jars ?
 Who all disorder and confusion bars ?
 Who makes the moon each month to wax and wane ?
 All's due to Thee. Thy works no rival mars,
 All nature springs from Thy contriving brain,
 New things are born in an unending chain.

III

Who holds this whirling world from tumbling down?
 Who keeps the vaulted sky in its right place? .
 Who made the silver streams, the mountains brown?
 Who gives the wind and clouds their rapid pace?
 Who darkness brings, who lights up boundless
 space?
 Who causes sleep, who wakefulness excites?
 Who clothes fair nature with its beauteous grace?
 Who ushers in the mornings, noons, and nights,
 When Thy devoted priest his hymns recites?

IV

'Tis Thou alone, Who art the cause of all,
The universe is Thy design and make.
And everything obeys Thy beck and call.
Thy rule is based on truth, which none can shake.
The path of falsehood may we never take.
The world is meant for righteousness alone,
The wicked souls must dread and quake ;
It is their dismal lot to sigh and moan ;
They ne'er can hope to see Thy brilliant throne.

V

Whose production is illustrious Armaiti,
 Consummate wisdom, purity of thought,
 Refulgent spirit of chaste piety,
 Whose welcome steps improve the human lot,
 Whose sage advice and aid are always sought?
 Who in the father love for son implants?
 By whom is such affection bred and taught?
 These are, O Unseen Lord, Thy gifts and grants,
 For which we humbly sing our grateful chants.

VI

Five times my prayers to Thee I daily say,
 With singleness of mind and heart sincere ;
 For truth and righteousness to Thee I pray,
 So that to virtue I may strict adhere,
 And prosper in my life with conscience clear.
 That is the only course Thou hast ordained.
 Good thought, good word, good deed to Thee are
 dear.
 By these supreme beatitude is gained,
 By these, at last, is heaven obtained.

VII

How can I teach mankind Thy tenets pure,
Which Thou hast in Thy mercy taught to me?
They are the purest and the best, I'm sure,
For which I owe my warmest thanks to Thee.
They'll make the world contented, happy, free,
Remove all seeds of discord and dispute.
With such pure faith no one can disagree.
Its noble doctrines none can well refute,
Its truth confounds and makes all critics mute.

VIII

Those who will listen to Thy sacred word
Will be rewarded with rich wisdom's store,
They will be freed from savage rites absurd,
And they will tread the path of vice no more,
All wiles of wicked men they will ignore.
Such worthy souls will pass their lives in ease,
They will in heaven find an open door.
I'll try my best their number to increase,
To work for Thee, O Lord, I'll never cease.

IX

But tell me, Ahura, who are really true,
And who are false, that I may know my way,
Their fate the false will no doubt have to rue,
They will be doomed at last to ruin and dismay,
And will to constant sorrow be a prey.
They follow Satan's lead, they plunder, fight,
Throughout all peaceful realms they havoc play.
In pillage, rapine, bloodshed they delight,
God save the world from this destructive blight.

X

The evil-minded Deeves, who me malign,
And who, with impious boldness, blaspheme Thee
Will surely get a punishment condign.
From racking pains in hell they'll ne'er be free
Most rough and foul their future state will be.
Thy Word is true, and it will always stand,
The true will e'er prevail by Thy decree.
They will be held up by Thy mighty hand,
With lasting shame the wicked Thou wilt brand.

XI

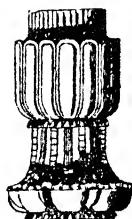
When will the good and bad in battle meet?
What will the issue be? Who'll win, who'll lose?
The battle's daily fought, the good defeat
The evil and their wicked schemes confuse.
The righteous path's the only track to choose.
In Mazda's holy Writ that path's defined,
To strictly follow that none can refuse.
The good, who trust His Word, protection find,
The evil are to lasting woes consigned.

XII

O Mazda, how can I Thy love obtain ?
How can I near Thy august throne arrive ?
Thy sacred Word how can I best explain ?
That men may follow Thy command and thrive,
And everlasting happiness derive.
Thy Word's the richest wealth they can possess,
To strictly act upon it they should strive.
It drives away all danger and distress,
From truth and virtue they can ne'er digress.

XIII

When shall I get for truth the fixed reward,
Which I may 'mongst the pious good divide ?
What pains and penalties dost Thou award
To those, who spurn the virtuous out of pride,
And wade through wicked ways and truth deride ?
Such are the Dîvs, the Karaps, and Usiks,
Who follow Anghremainyush as their guide.
They have with them the Kavis and the Kîks
Who mischief work with their uncanny freaks.





YASNA 45

I

Ye, who from far and nigh have come to learn
The Sacred Word of Mazda great and good,
Lend me your ears, your best attention turn
To what I true reveal, and deeply brood
O'er what you hear. If rightly understood,
My message will your minds for ever close
Against all teachings false and doctrines crude,
All spurious faiths and superstitions gross,
Which to the human soul are deadly foes.

II

And first I'll tell you of the Spirits twain,
The One that showers plenty and increase,
The other causer of all kinds of pain,
Of doubts and fears, of foul and fell disease,
From which there is no respite or release.
In thought, precept, intelligence, and deed,
They are opposed. Their nature disagrees ;
The First inspires you with a noble creed,
The second tempts you to deceit and greed.

Almighty Mazda has divulged to me
The knowledge best to guide man here below ;
This wisdom pure I now convey to ye,
From which all earthly happiness will flow ;
No harm will touch ye, and no grief ye'll know.
But if His sovereign Word ye do not heed,
Each day your sorrows and your woes will grow.
Your lives will seethe in poverty and need ;
From hell's grim jaws your souls will ne'er be freed.

He is the Lord of all, all-knowing Wise,
The Father of Armaiti, noble mind,
The first and fruitful source, from which arise
All actions virtuous, all feelings kind,
That man to man in love and union bind.

He seeth all and cannot be deceived;
His holy Mathra ye will always find
A mine of priceless treasures unconceived,
If humbly sought and with true faith received.

Ye, who with zeal obey His high commands,
 Perennial health and bliss shall sure attain ;
 Your work shall ever prosper in your hands,
 Your cherished objects ye shall always gain.
 Whilst in His service every nerve ye strain,
 Ye'll see His face, His gracious favours win ;
 He'll smooth your rugged ways and make them
 plain.
 Lead virtuous lives, unsoiled by taint of sin,
 Your bodies clean, your hearts as pure within.

VI

The Omnipotent's praises let us sing,
 He's Truth and Wisdom, Grace, and Matchless
 Might,
 Of all creation the Eternal King,
 Whose ministers are the Amshaspands bright,
 That in His presence stand in quenchless light.
 Judicious, just, benevolent and brave,
 They guard the faithful and protect the right;
 They guide the wand'ring, and the sinking save,
 Distressful tossed on life's tumultuous wave.

VII

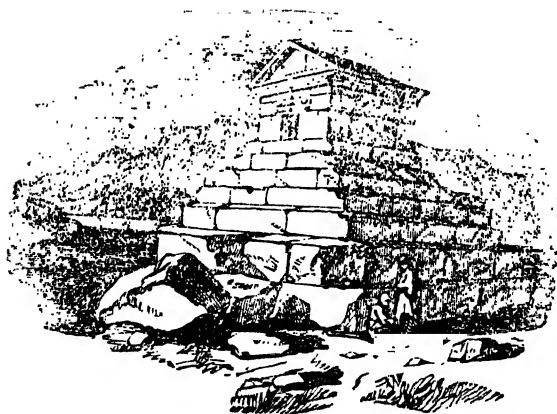
Ahurmazd's laws are immutably fixed;
 The righteous soul to paradise repairs,
 Wherein its lot is happiness unmixed.
 The evil soul is plunged in carking cares,
 In burning hell the direst tortures bears.
 In spite of hoarded gold, the miser grieves;
 The bounteous in God's grace and bounty shares.
 His store is never less, he dreads no thieves,
 The more he gives the more from Heaven receives.

VIII *

Now offer up to Him your solemn songs,
 To the Omnipotent Lord, Who loveth all,
 To Whom alone the universe belongs,
 Good thought, good word, good deed, these words
 recall,
 They'll save ye from each lure, each snare, each
 fall.
 Their potent charm will thrive you here below;
 Hereafter give you joys that never pall.
 To gain His grace divine do not be slow,
 Adhere to truth, the rest He will bestow.

IX

Serve Him alone, discard all wicked Deevs,
Whose ways are crooked and whose words are lies,
Beware of Ahriman, who e'er deceives,
And who with pleasing wiles your downfall tries;
In Mazda trust, Who with your prayers complies.
He'll stand your friend, as He has always stood,
If you stand true to this old teaching wise,
That truth's the daintiest feast, the highest good,
And virtue is supreme beatitude.





YASNA 46

I

My kinsmen and my followers, O God,
Have all deserted me. Where shall I go?
For Thee with all my strength I mean to plod,
To me Thy aid extend, Thy favour show,
Myself I wholly on Thy mercy throw.
The merchants rich, the ruling tyrant band,
In pride of ill-gained power presumptuous grow.
Defeat their guilty plots by Thy strong hand,
That they Thy might supreme may understand.

II

The present state of things upsets me quite,
I have no means, and none pays heed to me.
Keep up my strength, O Lord, and help me fight
Against the wicked ranks opposed to Thee,
That from their cruel wrongs the world be free.
Console my mind, Thou art my sole support,
Besides Thyself no better friend I see.
To Thee alone in need I can resort,
Thou art my safest shelter, strongest fort.

III

When will the glorious Soshiants come to earth,
And usher in the resurrection day,
When smiling nature will receive new birth,
And start afresh, bedecked in bright array,
And men will chant the Mathra's holy lay.
The world with universal joy will ring,
All lies will die, and truth will come to stay.
Thy praises, Mazda great, each one will sing,
To Thee, and Thee alone, each one will cling.

IV

The evil men in power ruin all,
They rob the good, their cattle drive away.
But God will surely bring about their fall,
And plunge them into woe and deep dismay.
Their destined downfall none can ward or stay.
Their final end will give the world relief,
And joyful peace will thrive from day to day.
Their reign of terror cannot but be brief,
Their cruel tactics soon must come to grief.

V

Ye, men of means, the evil never aid,
To them no sympathy or kindness show ;
Such action helps them in their wicked trade,
The more support they get, they bolder grow,
Use all your means their plans to overthrow.
The pious and the truthful be your care,
Supply their needs, on them your gifts bestow,
They will in fighting sin their burden bear,
And you will also in their merits share.

VI

He, who the strength and power has to fight
Against the wicked spoiler of the world,
But takes no steps to curb their evil might,
Himself from his position will be hurled,
In lasting agonies will be whirled.
He, who defends a villain plunged in sin,
Himself displays the flag of sin unfurled.
This rule of God into your ears din,
That simple truth alone will heaven win.

VII

When evil men at us ferocious glare,
And on us cruel vengeance try to wreak,
When they their frenzied hate and wrath declare,
Whose help in such a crisis shall we seek?
O Mazda great Thy mercy we bespeak.
Protect our lives, our holy fire save,
Without Thy aid we are forlorn and weak.
Thou art our refuge in our troubles grave,
With Thy support we can all dangers brave.

VIII

The evil man can do no harm to me,
His burning wrath will on himself recoil,
His retribution just he cannot flee,
His wicked schemes Almighty God will foil,
He'll nothing gain but grief for all his toil.
His actions foul he will for e'er repent,
He'll both his present and his future spoil.
Fear well in mind this holy message sent,
To sin's seductive voice no ear be lent.

IX

A friendly angel rendered help to me,
And taught me Thou wast mighty Lord of all.
From him I got religious knowledge free,
And learnt how to my aid I Thee may call,
How in Thy worship I may prostrate fall.
He told me truth alone should be my guide,
For lie destroys all life as wormwood gall.
In this wise lesson I will e'er confide,
And staunchly stand on truth and virtue's side.

X

Ye men and women, blessed with faith sincere,
Who strictly follow truth throughout your lives,
Whose consciences are always pure and clear,
Through whom the world in peace and comfort thrives,
And every kind of happiness derives,
Ye truly worship Mazda, and defeat
The wily Anghremainyush, who contrives
All sorts of wicked plots mankind to cheat,
And bar their access to the heavenly seat.

XI

The Karaps and Kavfs in league conspire
The world to ruin by their wicked deeds;
They desolate the land with arms and fire,
Of sanguinary wars they sow the seeds ;
No earthly peace or joy from them proceeds,
Their sinful souls 'gainst heavenly laws rebel,
Where'er they go their presence discord breeds.
Their bloody acts their early downfall spell,
Their lasting home will be the pit of hell.

XII

But Friân of Turâni blood has got
Some scions, who for truth are well renowned;
They have on side of virtue bravely fought,
They've helped to spread content and peace profound
By their example fair, and counsel sound.
They firmly follow Mazda as their guide,
By strength acquired from Him their foes confound.
To Him alone they pray, in Him confide,
And thus, as heroes bold, they valiant stride.

XIII

The man, whose heart is kindly turned to me,
Is fit to spread God's holy Word abroad;
He'll find in heaven high an entrance free,
His house and cattle will be watched by God;
No one can harm him by deceit or fraud.
He stands for truth, on virtue's side he fights,
His noble actions all good men applaud.
In serving God's creation he delights,
And worships Him with pure and simple rites.

XIV

In my great task who gives me cordial aid?
Who stands by me, and helps me as a friend?
By whom is my hard mission easy made?
It is brave Vishtasp, may his rule extend
O'er all the seven climes, and never end!
'Tis he, the mighty Lord of Iran blest,
May God his glorious kingdom e'er defend!
Long last his lustrous throne, his crown and crest!
His standard peaceful wave from east to west!

XV

Ye scions, who from Haechetasp are sprung,
 Descended from the ancient Spitman's house,
Who have, with firm resolve, to virtue clung,
 To preach the Mazda faith yourselves arouse,
 With fervid zeal the cause of truth espouse.
You can discriminate the right from wrong,
 The wakeful teach, and stir up those who drowse.
In Mazda's service be devout and strong,
His glories celebrate in Mâthra song.

XVI

O Farshostar, of worthy Habub stock,
 Our new but staunch disciples wisely guide,
For them the gates of wisdom wide unlock,
Throughout their worldly course stand by their side,
 For their exacting work full strength provide.
And lead them on to where great Mazda reigns,
 Where lovely courteousness and truth reside ;
Where virtue rules supreme, no sin remains,
Where all is peace and joy, no pangs, no pains.

XVII

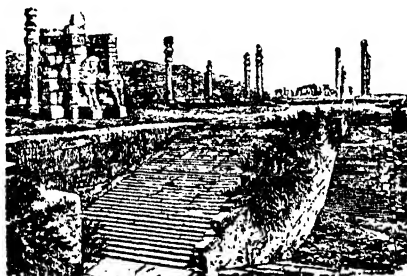
O famous son of Habub, Jamasp wise,
 I'll sing thy praises in melodious rhyme ;
May'st thou by thy sound learning ever rise,
 And may'st thou always grace thy post sublime,
 Thy name and fame redound in every clime.
Revered for truth, renowned for knowledge deep
 Of all events comprised in boundless time.
On all affairs thy watch benignly keep,
And let the world therefrom full profit reap.

XVIII

They'll get the best reward, who follow me,
In God's luxuriant bounties they will share,
For they but follow truth with conscience free,
Themselves as worshippers of God declare,
To fight all wicked lies they boldly dare.
They honour and uphold Ahurmazd's creed,
For their defence and welfare He will care.
With His continued help we will proceed
To carry out our work, and will succeed.

XIX

He will repay us for our loyal zeal,
The highest worldly blessings we shall find,
In His protection we shall always feel
Secure from grief and harm of every kind,
As long as we to serve Him stand combined.
He'll not forget us in the future state,
When lasting bliss to us will be assigned,
With others, who deserve that happy fate,
By their regard for His supreme mandate.





Gatha Spentamainyush.

YASNA 47

I

From truth good thoughts, good words, good deeds
arise,

To happy and immortal life they lead ;
God has for truth ordained this matchless prize,
From penal chains by truth all men are freed ;
Truth is the doctrine chief of Mazda creed,
Which shows the righteous path that leads to joy,
And runs down lies, which feuds and bloodshed
breed.

To foster truth your strength and means employ,
All liars and their wicked wiles destroy.

II

By truthful words and deeds a man achieves
Throughout his worldly life complete success ;
High praise and well-earned honours he receives,
And him all men sincerely love and bless,
His sterling worth and merit they confess.
God is the Sire of Truth, and knowing this,
All men for sake of truth should onward press.
No chance of serving truth they ought to miss,
By truth alone they'll get celestial bliss.

III

O God, Thy whole creation, splendid, grand,
For us devised by Thy consummate care,
So perfect, handsome, charming, blissful, bland,
In its delightful joys all men can share,
If they for Thee their loyalty declare ;
If they to truth in all their acts adhere,
To fight all wicked lies if they can dare,
If they are led by Behman's guidance clear,
And if the holy Mathra they revere.

IV

The truthful men all happiness receive,
The wicked's lot is punishment condign ;
An income small the righteous will relieve,
With heaps of wealth the sinful souls repine,
Because they violate the laws divine,
In dismal gloom they pass their weary time,
For ever banned from Mazda's grace benign.
The good attain beatitude sublime,
Which those can never gain, who're sunk in crime.

V

Ó Lord Unseen, from Thee all blessings flow
To compensate the righteous and the just,
Thy gracious bounties on them daily grow,
They work for truth, and in Thy kindness trust,
Look down on lies and frauds with deep disgust.
Thy laws the wicked blindly set aside,
They suffer in the end, as needs they must.
Their bloated hearts are full of wayward pride,
In fear and grief they will for e'er abide.

VI

The faithful good enjoy perennial bliss,
 Their God they serve in perfect peace of mind,
To help the cause of truth no chance they miss,
 To them Almighty Mazda's always kind,
 From year to year new joys in life they find.
They pass their days and nights in calm and ease,
 Their brains are cool and clear, their hearts refined.
May their benignant efforts never cease,
May God their fame and splendour e'er increase.





YASNA 48

I

When, by the strength of truth and virtuous deeds,
A pious man will vanquish foul deceit,
And bring to light the harm that falsehood breeds;
When he will by Thy help all lies defeat,
Then Thee, O Lord, as Sovereign all will greet.
The world will understand Thou art Supreme,
There's none but Thou for human worship meet.
All will rejoice to see Thy holy beam,
With faithful love for Thee their hearts will gleam.

II

O Lord, when will that happy time arrive,
Instruct me, for Thou knowest everything.
When will triumphant truth in safety thrive?
When falsehood will its own destruction bring?
When will the happy world Thy praises sing?
May that propitious day be early seen,
To that consoling hope we fondly cling.
Our minds enlighten, and our hearts make clean,
On Thy support alone we calmly lean.

III

O Gracious God, from Whom all bounties flow,
Who spread'st prosperity in every land,
On holy men Thy precious gifts bestow,
Teach them Thy Word, for they can understand
Its potent spell, its virtue soothing, bland.
Give them sound wisdom, make them worthy guides
To show the way to Thy religion grand,
Which rests on truth, in purity confides,
Which strength and comfort for the soul provides.

IV

The truthful man, endowed with pious mind,
Maintains religion pure by word and deed,
To succour all his soul is e'er inclined,
To every one he is a friend in need,
His faith is firmly fixed in Mazda's creed.
Throughout his life its laws he strict observes,
The tempting voice of sin he does not heed.
And thus at last he gets what he deserves,
He reaches God, and in His presence serves.

V

May good and pious kings o'er us hold sway,
By just and kindly rule to us endeared,
But cruel despots may be far away,
Of such relentless chiefs the world be cleared,
Who're held in hate and always feared.
Let us the path of virtue dauntless tread,
With tender care our useful herds be reared.
No tyrant and no robber need we dread,
With honest labour let us earn our bread.

VI

Our precious cattle are our greatest wealth,
Our kindness and support they well deserve ;
'Tis they who give us all our strength and health,
'Tis they who nourish us, our lives preserve,
They brace and fortify our brawn and nerve.
For them did Mighty God at first create
Green grasses which as their sweet fodder serve.
'Tis by their help that we maintain our state,
Pursue the path of truth that makes us great.

VII

Those, who through truth to virtue wish to stick,
The demon dark of wrath must first suppress ;
To drive out hate and strife they must be quick ;
The pureness of their hearts will gain success ;
Almighty God will all their efforts bless.
Their singleness of mind seeks no reward,
For welfare of the world they onward press.
But their due guerdon Mazda will accord,
Because they serve Him truly as their Lord.

VIII

O-God, divulge to me Thy holy will,
Explain to me how I can serve Thee best,
How I my destined duties can fulfil,
How I can get Thy inspiration blest.
For light on all these points I Thee request.
For purity of soul I pray to Thee,
Upon Thy guidance I completely rest.
With true and brave disciples favour me,
That we may try the world from vice to free.

IX

O God, Who Thy creation rules supreme,
By force of truth immaculate, sublime,
Illume my mind with Thy celestial beam,
Tell me the fate of those who pass their time
In path of truth and virtue, free from crime.
This knowledge will enable me to gain
Disciples true from every land and clime,
Who can the honour of Thy Word maintain,
And preach it broadcast with their might and main.

X

When will true men of sense and judgment come,
And drive away the arrogant and proud,
That turn the world into a dismal slum,
Plunge it into grief, and with shame enshroud?
In agony of heart it cries aloud.
The Kirpans and the tyrants havoc spread,
The earth is wrapped up in a pall of cloud.
'Tis daily fleeced, a helpless prey to greed,
Of valiant guides it stands in heavy need.

XI

O God, when shall we perfect truth attain?
The home of perfect bliss when shall we get?
Contentment, peace, and joy when shall we gain?
How long from pain we have to suffer yet?
How long we have to grind with toil and sweat?
When will the Soshiants come for our relief?
When will they make us all our woes forget?
When will they rid us of our heavy grief?
That Thou wilt send them sure is our belief.



YASNA 49

I

The wicked I endeavour to reform,
 And bring them back to honest virtuous ways;
 I struggle on in spite of wind and storm,
 But Bendva hampers me, my work delays,
 Against me raises furious feuds and frays.
 Without Thy help, O Lord, I cannot meet
 This pow'rful foe, who skill in fight displays.
 Subvert his cruel plans, his troops defeat,
 To aid me in my task I Thee entreat.

II

I hate the wicked creed of Bendva vile,
 The noted tyrant, and the hardened cheat,
 The liar false, who wears a cynic smile.
 Inflict on him, O Lord, a clear defeat,
 So that his juggling he may not repeat.
 Thy teaching he with proud disdain defies,
 He blindly acts upon his judgment sweet.
 To turn us from our faith he vainly tries,
 And steeped in vice Thy Godship he denies.

III

On truth is founded Mazda's holy creed,
For benefit of all that creed I teach.
In my attempt I must at last succeed.
Against that faith vile Bendva tries to preach.
For Thy support, O Lord, I Thee beseech,
He stands for falsehood and destructive vice,
In peace of nations causes grievous breach.
I'll fight for truth at any sacrifice,
And strictly follow Thy supreme advice.

IV

All those, whose wicked thoughts, and words, and deeds,
Dissension, envy, lust, and wrath create,
Are horrid fiends by whom each country bleeds.
They sow and nurture internecine hate,
Each land bemoans its sad desponding fate.
Almighty God, such sinful souls destroy,
Relieve the world from its precarious state.
Let honest, virtuous men their time employ
In peaceful work, and its choice fruits enjoy.

V

He, who believes with faith in Mazda's creed,
Of peace and prosperity is the source,
He is a wise, far-seeing man indeed.
He's always happy in his worldly course,
He gains high honour for his moral force.
To truth and rectitude he firm adheres,
He's free from burning sorrow and remorse.
To all his blameless conscience him endears
At last his soul in paradise appears.

VI

O God, in Thy instructions I confide,
On Thy All-Knowing Wisdom I rely ;
By truth and righteousness I shall abide,
With Thy supreme commands I shall comply,
To teach Thy faith I shall my utmost try.
It is for all the best, the noblest creed,
It warns all men from wickedness to fly.
Those, who its wise injunctions duly heed,
In gaining everlasting bliss succeed.

VII

O God, who will, with open heart, receive
Thy Word from me, accept it as a guide,
And in its holy teaching staunch believe ?
Who will to me his willing aid provide
To make it known and honoured far and wide ?
Which of my kinsmen will his help extend ?
Who will through thick and thin stand by my side ?
On whose advice I can with trust depend,
And who can me from foul attacks defend ?

VIII

Such is Farshostar, grant him means and power,
Conjoined with me, he will most boldly fight,
Upon him all Thy precious bounties shower.
By Thee protected with Thy matchless might,
We will devote ourselves to truth and right.
From our appointed task we will not swerve,
Thy Word we'll hold up as a beacon light.
With zeal and true affection Thee we'll serve,
By honest work we will Thy love deserve.

IX

For welfare of the world he's designed,
He bows to all the laws by Mazda made,
By his intelligent and active mind
He will be able soon to persuade
All thoughtful men of every class or grade
To mould their lives consonant with those laws,
To abjure vice, to be sedate and staid.
He'll spare no pains to further virtue's cause,
To reach his goal he'll march without a pause.

O God, beneath Thy guarding shelter take
The truthful pious souls, who Thee obey,
Who work and suffer for religion's sake,
Who in Thy service stand both night and day,
And for Thy gracious mercy ever pray.
On them bestow Thy choicest blessings sweet,
To them Thy face and presence bright display.
Crown all their efforts with success complete,
The schemes of cruel tyrants e'er defeat.

XI

The Dævs receive those cruel heartless souls,
Who use their strength and sway to harm the weak,
Who take delight in shedding blood like ghouls,
Who all their lives their own advantage seek,
Who terrorize the good, oppress the meek.
Their consciences are foul, their minds debased,
On all and sundry they their vengeance wreak.
They're doomed for hell, where they're hurled disgraced,
And from the book of life their names are razed.

XII

I am Thy humble worshipper, O Lord,
To truth and righteousness I firm adhere.
To me Thy gracious favours free accord,
Give me a spotless mind, and vision clear,
That through all troubles I may safely steer.
To Thee alone I look for mercy, grace,
And Thou alone my drooping heart can'st cheer.
Ne'er turn away from me Thy glorious face,
I fully trust in Thee in every case.





YASNA 50

I

O God, for help I turn to none but Thee,
 Thou art my sole protector and my guide,
 For my obedience Thou defendest me,
 To stick to perfect truth I've always tried,
 And falsehood's evil bait I have defied,
 Continue Thy support to me and mine,
 We rest secure on Thee, in Thee confide.
 With joy we bow to Thy commands divine,
 We faithful serve to win Thy grace benign.

II

How should one act to benefit the world?
 He should to purity and truth adhere,
 He should advance with virtue's flag unfurled,
 Wherever noxious vice and sin appear,
 No pain, no toil, no trouble he should fear.
 Fair paradise will be his bless'd abode,
 Won by his conduct clean, and conscience clear.
 O God, lead me along that happy road,
 The same high favour be on me bestowed.

III

The wicked man, engrossed in rapine, raid,
Neglects to cultivate his fruitful soil ;
In blood he stalks, and plunder is his trade,
His occupation others to despoil,
To spread all round confusion and turmoil,
God will deprive him of his misused land,
And give it to the honest man of toil,
Who will transform it with his skilful hand,
And turn it to a blooming garden grand.

IV

O God, I worship Thee with all my heart,
Thy praises I with holy fervour sing,
Full knowledge of Thy laws to me impart,
To me in doubt and danger succour bring,
To none but Thee can I securely cling.
Throughout the world Thy Word I mean to teach,
For help myself upon Thy mercy fling.
Grant me full strength of mind, and fluent speech,
That men may be convinced by what I preach.

V

O God, without Thy countenance and aid
I cannot promulgate Thy holy Word,
For Thy almighty help I've always prayed,
With favour let this prayer of mine be heard,
The needed powers be on me conferred.
So that Thy laws I may proclaim to all,
That by their truth, they may be fully stirred,
And with submissive hearts obey their call,
A prey to vices they may never fall.

VI

Thou hast endowed me with Thy wisdom's share,
Hence truth alone is uttered by my tongue,
All those are happy who for Thee declare,
By whom the Māthras are devoutly sung,
Who never are by guilty conscience stung.
They listen to my teaching with respect,
Of tempting sin the death-knoll has been rung.
In virtue's path they boldly walk erect,
No chance of serving Thee they e'er neglect.

VII

With truth and earnest zeal I worship Thee,
It gives me strength of mind and courage stout,
From sad, desponding thoughts it makes me free,
It smoothes my rugged path, removes all doubt.
I serve Thee night and day with heart devout.
Thy help benign continue to the end,
All those who try to block my way drive out,
To guide me straight Thy holy message send,
From every slip and error me defend.

VIII

I chant my hymns to Thee with heart sincere,
With hands uplifted I appeal to Thee,
My humble prayers do Thou kindly hear,
Display Thy bright inspiring face to me,
Thy gracious presence I desire to see.
With pious mind my offerings I bring,
And lay them here for Thy acceptance free.
Throughout my life I will Thy praises sing,
I'll serve Thee faithfully in everything.

IX

O Mazda, with delight I Thee approach,
With prayers I desire to Thee adore,
I try to lead a life without reproach,
With truth and blameless mind to merit store,
And firm in faith Thy favours I implore.
With humble heart I worship Thee alone,
I do not beg at any other door,
I lay my needs and wants before Thy Throne,
And always thank Thee for Thy mercies shown.

X

Whatever good I may achieve at length
By true submission to Thy Will supreme
Will others lead to use their utmost strength
To work for Thee and win Thy high esteem,
And thus they will the world from vice redeem.
The whole creation does Thy power show,
The sun, the moon, the sea, the running stream,
The golden dawn, the stars that nightly glow,
'Tis Thou alone Who mak'st them come and go.

XI

As long as I have strength and power in me,
Derived from truth and purity of mind,
I shall with deep devotion worship Thee ;
I'll swerve not from the path by Thee defined,
To serve Thee loyally myself I bind.
Thou wilt my efforts crown with full success,
To me Thou wilt be merciful and kind.
For all those ardent spirits Thou dost bless
Who struggle on for truth and righteousness.



Gatha Vohukhshathra.

YASNA 51

I

Authority, which is on virtue based,
Must be regarded as a potent spell,
It must be held in honour, highly praised,
Its countless blessings one can hardly tell,
It spreads calm peace, drives out oppression fell.
The country prospers, and the people thrive,
All men in joy and comfort fearless dwell.
O God, to gain that state we fondly strive,
We hope in this Thy help we shall derive.

II

Thou art the first, the highest Truth, O Lord,
Pure-minded Armaiti is sprung from Thee ;
The gift of truth to all mankind accord,
From heresy and falsehood make them free,
On them bestow the blissful virtues three,
Good thoughts, good words, good deeds on them confer,
That they may execute Thy high decree,
That truth above all things they may prefer,
That purity alone their hearts may stir.

III

Those, who in thought, and word, and deed regard
Thyself as Lord Supreme, and worship Thee,
Those, who to please Thee truly labour hard,
Will to Thy presence find their entrance free,
And earn Thy favour to a high degree.
They will in Thee their whole existence merge,
And Thy refulgent face perennial see.
To serve Thee well their hearts incessant surge,
With zeal fervid they obey their urge.

IV

When will good life its due reward secure?
When will the sinful soul its pardon gain?
Where is the home of truth and conscience pure,
Whereby men peace and happiness obtain,
And from self-seeking thoughts and deeds refrain?
Almighty Lord, all these are in Thy hand,
These powers 'tis Thou alone that dost retain,
The good, at last, will in Thy presence stand,
The bad with shame Thou wilt most surely brand.

V

The pious man, inspired with holy zeal,
Asks questions as above with view to learn
God's Will divine, which he may then reveal
To those, whose hearts for such instruction burn,
And who to him attentive ears turn.
Such honest teachers, competent and wise,
For human welfare show their deep concern.
They thus in worldly estimation rise,
And win at last the blissful paradise.

VI

All those, who worship God with off'rings pure,
Receive from Him their just and due reward.
But painful punishment awaits them sure,
Who show in this respect a bad record,
And live forgetful of their gracious Lord.
All sentient beings, waters, trees are His,
For all these gifts men should their thanks accord.
For such small act of gratitude like this
He grants us health, and strength, and lasting bliss.

VII

O Lord, Thy Mâthras I shall duly teach,
To all who wish, with heart sincere, to learn,
Because a man of faith should try to reach
All ranks and grades, and tell them how to turn
From wicked ways, and Thy great favour earn.
For those who follow truth are blessed by Thee,
The evil in their minds repine and burn.
He, who from bonds of vileness sets them free,
Gains merit, too, by Thy divine decree.

VIII

The wicked and the good Thou put'st to test
Of melted iron and of burning fire ;
The pious stand the scorching trial best,
The wicked feel its consequences dire,
Their horrid sins no stronger proofs require,
They are condemned to suffer long in hell,
The good to lasting joys of heaven retire.
The wise, who study Mâthras, know full well
What they should strive to get and what repel.

IX

O God, the man, who wants to do me harm
By telling lies, and playing foul deceit,
Is subject to the evil spirit's charm.
Though full of fraud, with wily snares replete,
He's doomed at last to suffer sure defeat,
In spite of his chicane truth will prevail,
For any length of time he cannot cheat.
In serving Thee with faith I'll never fail,
And truth as my unerring guide I'll hail.

X

Who lend their ears to me with due respect ?
Who seek religious knowledge with true zeal ?
From whom attention close can I expect ?
To whom can I Thy sacred Word reveal ?
Who for that Word an earnest longing feel ?
To those, who have sincere hearts and pure,
The lessons of Thy Mâthras will appeal.
To spread them far and wide they'll help me sure,
For sake of truth all toil they will endure.

XI

I warn the senseless brute in human shape,
Who wallows in unnatural beastly crime,
From punishment condign he wont escape,
He cannot break the laws of heaven sublime,
He'll pay the penalty till end of time.
In mad misuse of his tyrannic power
He wants to raid and ravish every clime.
But God unseen calamities will shower,
Beneath the load of which he'll quail and cower.

XII

The righteous will at last achieve success,
The impure will their evil lot bemoan ;
God will the good with seats in heaven bless,
The wicked must in hell their sins atone,
In pain and sorrow they must always groan.
The Chinvat Bridge they cannot ever cross,
They can't approach Almighty Mazda's throne.
In everlasting agony they toss,
With sighs and tears they mourn their boundless loss.

XIII

The Karaps, reckless, proud, no friendship know,
Throughout their lives they do no useful work,
No alms they give, no charity bestow,
All honest industry they hate and shirk,
For pillage, plunder, they in ambush lurk.
Poor cattle they destroy or drive away,
All acts of piety and truth they burke.
They give their passions unrestricted sway,
In dismal hell will be their lasting stay.

XIV

The gift ordained for Magavs from the first,
Will be conferred on all who follow me ;
Come ye who for religious knowledge thirst,
Who wish the joys of paradise to see,
And from hell's jaws desire to be free.
For your good deeds Garothman you will gain,
That is Almighty Mazda's plain decree,
You will in His bright presence e'er remain,
And form a part of His angelic train.

XV

Illustrious Gushtasp, sovereign just and wise,
By Mazda's grace and favour happy reigns
Supreme, and all his wicked foes defies,
His subjects' love with truth and mercy gains,
Their loyalty by honest sway retains.
He is a monarch philanthropic, kind,
By perfect equity his rule maintains.
His people work with zeal and peace of mind,
And worthy fields of occupation find.

XVI

Farshostar, of the famous Habub race,
A worthy daughter has, deep read and wise,
Endowed with noble mind, and charming grace,
Her precious hand and heart I highly prize,
She is an angel in a woman's guise.
Almighty God, our union fully bless,
With Thy fixed laws she cheerfully complies.
Her fluent tongue all hearers will impress,
By her benignant help I'll score success.

XVII

Sage Jamasp, of the Habub clan renowned,
The highest wisdom ever tries to gain,
By studying deep and meditation sound,
Unsullied fame he wishes to obtain,
He works with earnest zeal the youth to train.
By truth and honest love he honour wins,
He leads a model life, sedate and plain.
His help to me a golden age begins,
His able guidance weans the world from sins.

XVIII

The learned Mediomâh, from Spetman sprung,
 Who's deeply read in Mazdyasnân lore,
 Who guides his people by his fluent tongue,
 Who has of wisdom quite a wondrous store,
 His fond disciples him with love adore!
 His life of purity's a beacon light,
 From day to day it spreads its lustre more.
 He gladly helps me with his main and might,
 And bravely serves the cause of truth and right.

XIX

Ye Amshaspands, who all agree in mind,
 Confer on us your gracious blessings sweet,
 We humbly walk in truth, to us be kind,
 Ye night and day with earnest praise we greet,
 Your help and succour humbly we entreat.
 Almighty Mazda's grace through ye we seek,
 On His support rely with faith complete.
 We staunchly serve Him with devotion meek,
 Of Him we always think, of Him we speak.

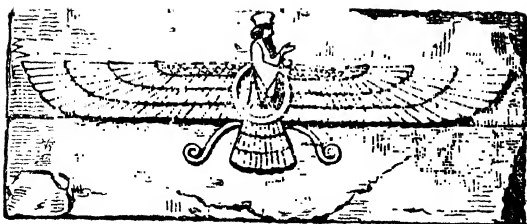
XX

The man, whose heart is pure, uplifts the world
 By strength of his good thought, good word, good deed,
 He holds up high the flag of faith unfurled,
 He spares no pains in preaching Mazda's creed,
 Of peaceful brotherhood he sows the seed.
 Spiritual truth, the source of every bliss,
 Leads him onward, and he must needs succeed.
 Let all right-thinking men remember this,
 No chance of doing good they ever miss.

XXI

Those blessed souls, who flourished in the past,
And those, who at the present day exist,
Who held or hold to truth and virtue fast,
Whose names will ever stand on honours' list,
In faithful service they with zeal persist.
They're famed for purity of heart and mind,
From praising them with love I'll ne'er desist,
Their seats in heaven they will surely find,
By grace divine of Mazda, just and kind.





Gatha Vahishtoishti.

YASNA 53

I

God has fulfilled my highest wish at last,
He has bestowed on me everlasting good,
And those, who were against me in the past,
And all my teaching wickedly withstood,
Have now assumed an altered sober mood.
They're anxious now to learn the laws divine,
And on the sacred lore they deeply brood.
They feel the influence of truth benign,
As champions of the faith they firm combine.

II

Now that to worship God they are inclined,
And serve Him with good thought, good word,
good deed,
And love the faith with purity of mind,
Perform all holy rites of Mazda's creed,
To all its sacred rituals pay great heed.
May Gushtasp and Farshostar them enlist
As firm disciples, who will bravely plead
Religion's cause, and in its spread assist,
And stand prepared false doctrines to resist.

III

Zarthushtra's youngest daughter, Pouruchist,
Sprung from Haechatasp of Spetman line,
To join thee with wise Jamasp God has wished,
Farshostar's brother, versed in law divine,
And graced with lofty mind and heart benign.
Do thou be guided by his sage advice,
To his true counsel do thy ears incline.
Upon thy heart engrave this pure device,
Good thoughts, words, deeds are sure above all price.

IV

Said Pouruchist, my husband I'll adore,
My love to him will drown his love to me,
Each woman in her heart must fully store
Attachment strong, affection frank and free
For father, husband, kin of each degree.
Her faithful servants she should kindly treat,
That they are well and happy she should see.
For welfare of the world her heart must beat,
In heaven she will gain her lasting seat.

V

Zarthushtra says, ye young and happy brides,
And bridegrooms, strong and brave, prepared to wed,
Take my few words as your inspiring guides,
You all are by a noble instinct led,
The path of union you intend to tread.
I am a champion staunch of married state,
It binds two souls with a bright golden thread.
Lead pious lives, let not your love abate,
And thus enjoy your bright auspicious fate.

VI

Ye virtuous souls, the Druj you should oppose,
 Against him you should wage an open war,
His way you should for ever firmly close,
 Against his wicked wiles shut every door,
 Ne'er seek his aid, his person ne'er adore.
All happiness obtained by evil art,
 Of lasting pain creates a boundless store.
Mix not with those, who from the law depart,
Adhere to truth, be always pure of heart.

VII

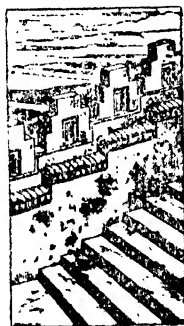
When men drive out their inward passions foul,
 Which, in their stubborn hearts, have taken root,
When they stamp out all wicked thoughts that prowls
 In their dark minds, which they with vice pollute,
 They then will gain true bliss and high repute.
With Mazda's holy rules they must comply,
 His mighty Will no one can dare dispute.
From impure touch of falsehood they must fly,
Or else, Alas ! Alas ! will be their cry.

VIII

May evil-doers all be quick destroyed,
 May they be met with hate where'er they go,
In wail and grief may they be e'er employed,
 No peace or comfort may they ever know,
 May they reap sorrow for the ill they sow.
May they be driven out of peaceful lands,
 May those in power such men in dungeons throw,
Put heavy shackles on their feet and hands,
Fit punishment for wicked fire-brands.

IX

The wicked followers of evil ways,
On pious priests inflict severe distress.
O God, Thy servants grant more blissful days,
With Thy strong arm their impious foes suppress,
Give Thy devoted worshippers redress.
O Lord, such sinful enemies destroy,
Their plans upset, their energies repress.
Those, who in serving Thee their time employ,
Be blessed by Thee with happiness and joy.







NOTES.

Alphabetically arranged.

1. Ahura Mazda (or Hormuzd). The word Ahur or Ahura is generally used in the Gathas and other Avesta scriptures as a name of God. It literally means the Life-giver. It is often used singly or in combination with Mazd or Mazda, which means Omniscient. Thus both the words combined mean the All-knowing Life-giver. Each word is used separately, or in combination, for God. Ahura Mazda, in popular parlance, has been changed into Hormuzd, which name is still preserved as that of an ancient city, known as Hormuz or Ormuz, as well as in that of a strait, a mountain, called Kuh-i-Hormuz, and a small village at its foot, all situated in Persia.

2. Amesha Spenta or Amshaspand, means the Bountiful Immortal. There are seven Amshaspands; namely, Ahura Mazda (Hormuzd). Vohu Mano (Behman), Asha Vahishta (Ardibehesht), Khshathra Vairya (Shehrevan), Spenta Ārmaiti (Aspandād), Haurvatāt (Khordād), and Ameretāt (Amardād).

The archangels of the Hebrews very much resemble the Amesha Spentas. The Hebrews have the same number of archangels; namely, Michael, Gabriel, Raphael, Uriel, Chamuel, Jophiel, and Zadkiel. The last three are

not recognized in the Christian Church. The first two are mentioned in the authorised version of the Bible. Michael means "he who is like God". Gabriel means "Man of God." Raphael means "God has healed." Uriel means "Light of God." Chamuel means "he who sees God." Jophiel means "the beauty of God." Zadkiel means "the righteousness of God." (G.)

The Revelation, too, mentions seven spirits, which are before the throne of God. Seven was the number of churches in Asia, according to the Revelation. Seven is regarded as a holy number.

Ahura Mazda, Who is the Omniscient Life-giver, or Creator of the whole universe, is the Chief Amesha Spenta, or the Ruler and Leader of all the other Amesha Spentas, and in this capacity He is specially the Guardian and Protector of all human beings.

Vohu Mano presides over the good mind and over cattle. His antagonist is Akomanangh or Ako Mano, who inspires men with evil thoughts and brings about disease.

"Vohu Mano is regarded as the vital faculty in all living beings of the good creation. Originally he is nothing but the term for the good principle, as emanating from Ahura Mazda, Who is, therefore, called the Father of Vohu Mano, and penetrating the whole good creation. All good thoughts, words, and deeds of men are wrought by him." (A.)

Asha Vahishta presides over purity and fire. He holds the key of paradise. He maintains a constant struggle against Indra, who tries to divert the minds of men from virtue, and who specially preaches that it is not necessary to put on the sacred shirt and thread (the sadra and kusti), the chief religious emblems of Zoroastrianism.

“Asha Vahishta represents the blazing flame of fire, the light in luminaries, and brightness and splendour of any kind whatever, wherever it may be spread. The first part of the name *Asha* has various meanings, such as ‘truth, growth, purity’, and the epithet *Vahishta* means originally ‘most splendid, beautiful’, but was afterwards used in the more general sense of ‘best’. Light being of the nature of Ahura Mazda, and this fluid being believed to penetrate the whole good creation, Asha Vahishta represents the omnipresence of the Divine Being. Light keeping up the vitality of the whole creation, animated and inanimated, and being the cause of all growth, Asha Vahishta is the preserver of all life, and all that is good. He represents, in this respect, God’s Providence.” (A.)

Khshathra Vairya presides over minerals, wealth, dominion, law and order. He is opposed to Saurva, who encourages misconduct, anarchy, and drunkenness.

Spenta Ārmaiti, who is a female Amesha Spenta, presides over land, wisdom, and obedience. She conducts warfare against Naunghaitya, who spreads discontent amongst men, and opposes the teachings of Zoroastrianism.

“She represents the pious and obedient heart of the true Ahura Mazda worshipper, who serves only God with his body and soul. If the name is applied to the earth, it means that she is the servant of men, who, if well-treated (*i.e.*, cultivated), yields abundance in food.” (A.)

Haurvatāt presides over water, prosperity, and health. He fights against Tauru, who is the demon that brings drought and disease.

Ameretāt is always an ally of Haurvatāt, and presides over trees. These two, by protecting water and trees, provide men with food, and promote their health and comfort. Their opponents are respectively Tārik, the

frustrator, and Zārik, the maker of poison, who cause famine and scarcity of water. (H. and C.)

“Haurvatāt and Ameretāt preside over vegetation, and produce all kinds of fruits; but this is very likely not the original meaning. As the names indicate (Haurvatāt means wholesomeness, integrity, and Ameretāt, immortality) they represent the preservation of the original uncorrupted state of the good creation, its remaining in the same condition, in which it was created by God. Both are generally mentioned together, and express, therefore, one idea only.” (A.)

In the Parsee prayer, known by the name of Hormuzd Yasht, Ahura Mazda declares to Zoroaster that Khordād and Amardād are the reward of those pious souls who go to paradise, the meaning of which is explained to be that they both give help to the souls in paradise. (B.)

3. Anghremainyu, or Ahriman, is the bad or destructive spirit. Anghra literally means to reduce, diminish, hurt, or cut down.

Both the spirits, Spentamainyu and Anghremainyu, are created by Ahura Mazda, Who is the Supreme Lord of all, as is forcibly inculcated by Zoroaster in all his teachings. For instance, he clearly says that we (meaning himself and his followers) have dissociated ourselves completely from all Divs (*i.e.*, the pagan gods) and wicked men, and regard Thee alone as the Best or Greatest Lord. In another place, he prayed to Him to save him and his followers, as they recognized no one else but Him as the True and Only God. (D. and B.)

Ahura Mazda, or God, is also, sometimes, called Spenta Mainyu, Mainyu Spenishta, or Spentotemo. Spentamainyu signifies “Bountiful Mind or Spirit,” and Mainyu Spenishta means “Most Bountiful Spirit”.

Spentotemo, like Spenishta, is the superlative of Spenta, and signifies "the Most Bountiful One." (E.)

"What is Anghremainyu? Is it the name of a god equal or inferior to Ahura Mazda? The term Anghremainyu denotes nothing but the evil spirit or thought of man. There is not the least doubt that the Avestan system is non-dualistic." (E.)

The existence of two opposite principles, *i.e.*, Spentamainyu and Anghremainyu, one good, holy, just, and protecting, and the other evil, wicked, base, and destroying, which is a leading feature of the theology of the original or Zoroastrian Mazdeism, has led to the mistaken notion that Zoroastrianism favours dualism. The fact, however, is that the Zoroastrian religion is purely monotheistic. It is its speculative philosophy that is based on the existence of two antagonistic principles. Samuel Laing, in his work "A Modern Zoroastrian", observes:—"The existence of evil in the world is as palpable a fact as the existence of good. There are many things, which, to our human perceptions, appear to be base, cruel, foul, and ugly, just as clearly as other things appear to be noble, merciful, pure, and beautiful. Whence come they? If the existence of good proves a good Creator, how can we escape the inference that the existence of evil proves an evil one?..... It is a fact that polarity is the law of existence. Why, we know not, any more than we know the real essence and origin of the atoms and energies, which are our other ultimate facts. But we accept atoms and energies, and accept the law of gravity, and other laws; why not accept the law of polarity, and admit that it is a part of the 'original impress'; one of the fundamental conditions under which the evolution of creation from its ultimate elements is necessitated to proceed. This the human mind can understand; beyond it is the great un-

known or unknowable, in presence of which we can only feel emotion of reverence and of awe and 'faintly trust the larger hope' that duality may somehow ultimately be emerged in unity, evil in good, and 'every winter turn to spring'." (F.)

"The opinion, so generally believed now, that Zoroaster was preaching Dualism, that is to say, the supposition of two original independent spirits, a good and a bad one, utterly distinct from each other, is owing to a confusion of his philosophy with his theology!..... We never find mentioned in the Gathas Anghremainyu as a constant opponent to Ahura Mazda..... God (Ahura Mazda) is in the rock records of King Darius only one, as Jehovah in the Old Testament, having no adversary whomsoever." (A.)

4. Ārmaiti. See Spenta Ārmaiti under Amesha Spenta.

5. Athornan. See Mobed.

6. Bakht-Afrid was one of the priests and councillors of Khosro Noshirwan, well known in Persian history as King Noshirwan, the Just, during whose reign (531 to 579 A.C.) the Persian empire had reached the highest pitch of culture, renown, and magnificence. Bakht-Afrid's name is well-known in Pahlavi literature. One of his sayings was that every Gatha of Ahura Mazda drove away Ahriman, or the evil mind.

7. Behman is derived from Vohu Mano, which see under Amesha Spenta or Amshaspand.

8. Bendva was, "according to Mills, a border chief, who, with his wicked functionaries, had proved himself a formidable enemy to Zoroaster. He had caused the true Prophet many an hour of thought as well as anger. Haug identifies him with the Pandav, and Justi with Bhindav." (B.)

9. Bhagariā Anjuman Ātash-Behrām. An Ātash-Behrām is a holy place, where the most Sacred Fire of the Parsees is installed, and kept constantly burning. There are three grades of holy fire-places. The Ātash-Behrām holds the first and highest rank. Ātash Aderān comes next, and Ātash-Dādgāh is the third. In establishing an Ātash-Behrām (which literally means the fire of Vahrām, the Angel of Victory) a very large variety of fires has to be collected and purified by a long series of ceremonies; *e.g.*, the fires used by the different classes of people in a country, such as kings, noblemen, commoners, Dustoors, Mobeds, and laymen, the fires employed by artisans, such as carpenters, smiths, tinkers, and manufacturers, natural fires such as those obtained from the sun, and lightning, and fires used in kilns or in burning dead bodies, etc.

The Ātash-Aderān or the fire kept in what are usually called Dar-e-Mehers (Houses of Light) or Agiaris (Fire-Temples) has to undergo fewer ceremonies, whilst the Dādgāh fire is just like the ordinary fire of the household, specially set apart in some place accessible to any Parsee.

There are eight Ātash-Behrāms in the whole of India, four of which are established in Bombay, one in Udwada, one in Navsari, and two in Surat. There are altogether 104. Dar-e-Mehers in India, 40 in Bombay, and 64 in other towns.

The foundation of the Bhagariā Anjuman Ātash-Behrām in Bombay was laid on Roz 8th, Depādar, of the 9th month, Ādar, in the Shehenshāhi Yazdezerdi year 1256, corresponding with the 23rd May 1886 A.C., and the fire was finally installed therein on the 3rd Roz, Ardibehesht, of the 2nd month, Ardibehesht, in the Shehenshāhi Yazdezerdi year 1267, corresponding with 17th October 1897 A.C.

Every Parsee is strictly enjoined to preserve his household fire, and never allow it to die out, nor pollute it by burning anything that is dirty or offensive in smell.

The word Bhagariā denotes the class of Mobeds, who are entitled to a share of the income derived from certain religious ceremonies performed at Navsari. The word is derived from Bhāg, which means a share. Hence Bhāgiā or Bhagariā designates a partner or sharer. As the Bhagariās took a leading part in the establishment of this Âtash-Behrām, and obtained the necessary funds for this purpose, which were freely supplied by members of the general Parsee community, or Anjuman, the Âtash-Behrām is known as the Bhagariā Anjuman Âtash-Behrām.

10. Bhagariā Boe Fund is the amount collected on account of Âshodāds or gifts to the Bhagariā Mobeds performing the Boe ceremony in the Wadiajee's Âtash-Behrām. The prayer recited five times every day before the Sacred Fire is called the Boe ceremony, the word Boe meaning fragrance, as at the time of performing this ceremony, sandal-wood and other fragrant woods or incenses are placed on the fire. (See Wadiajee's Âtash-Behrām.)

11. Chinvat Bridge is the name of a bridge where the good and evil deeds done by men on earth are finally judged after their deaths. It leads to paradise. Righteous men find no difficulty in crossing it over, but wicked men cannot pass it, and fall down below into hell. It is near this bridge that the angels Meher, Sraosh, and Rashna judge the actions of each dead man on the morning of the fourth day after his death. For a good and virtuous man the bridge presents a surface as broad as nine lances, but a wicked man finds its surface as

thin and sharp as a razor's edge, which makes him tumble into the dark and bottomless abyss below. (C.)

12. Dar-e-Meher. See Bhagaria Anjuman Âtash-Behrâm.

13. Deeves or Divs is derived from Daivi, which means deceit or roguery. The Zoroastrian religion is opposed to the Daēva religion. It is distinguished by the name of anti-Daēva religion. It is based on the good mind (Vohūman), whereas Daēva religion is based on the evil mind (Akomano). The Deeves, Divs, or Daivis are of four kinds:—(1) those in human form; (2) those that bring diseases; (3) those that pervert morals; and (4) those that destroy prosperity. In the first class are included cruel tyrants or marauders, that devastate countries, and wicked men, who practice fraud, deception, and immorality. The second class comprises all causes, that produce maladies, distempers, and contagious or infectious diseases, which are due to negligence of the sanitary rules and regulations prescribed in the Zoroastrian religion. In the third class come all those evil passions and promptings of the mind or heart, that lead men to have recourse to various kinds of delinquency, enormity, and crime, such as falsehood, disobedience, disloyalty, pride, arrogance, back-biting, voluptuousness, jugglery, etc. The fourth class includes all the causes or agents that are instrumental in deterring the progress and prosperity of any land or country, or in damaging or destroying its natural resources. For instance, any person, who pollutes or cuts off the water-supply of any place is a Daēva. (D.)

14. Drujes are included amongst the Daēvas, (which please see). The meaning of the word Druj is one, who does harm, a deceiver, a liar, a misleader. (B.)

15. Farohar (Fravashi in Zend) means a protector. "These Farohars, or protectors, who are numberless, are believed to be angels, stationed everywhere by Ahura Mazda, for keeping the good creation in order, preserving it, and guarding it against the constant attacks of fiendish powers. Each being of the good creation, which is living, or deceased, or still unborn, has its own Fravashi, or guardian angel, who is from beginning..... Originally the Fravashis represented only the departed souls of the ancestors. The Fravardin Yasht, which is the longest of all Yashts, is dedicated to the praise of the Farohars." (A.)

16. Farshostar, or Frashaostar belonged to the Havov family. He was brother of Jamasp. He and Jamasp were amongst the first of Zoroaster's disciples. They implicitly believed in the Zoroastrian religion, and took a prominent part in its diffusion. Frashaostar taught the religion to Isfandiar, before the latter went on his tour for its dissemination in other countries outside Persia. Both Frashaostar and Jamasp were sons-in-law of Zoroaster. Frashaostar had two sons, named Khâdaen and Hushkyaothna. (C.)

17. Farshostar's daughter, *i.e.* Havovi, was married to Zoroaster. She faithfully clung to truth in all her thoughts, words, and deeds, and was greatly helpful to Zoroaster in the spread of his religion. (B.)

18. Frian of Turani blood. Frian was the name of a Turanian family, noted for its piety and virtue. Yoisht Frian, generally known by the name of Gosht Frian, belonged to this family. He successfully solved the riddles of the sorcerer Akht (B.). Akht was a clever propounder of riddles, who came to Persia, and commenced to ask his enigmatical questions to the people of that country, and those, who failed to reply to them, were

put to death by him. In this way, six leading men, thoroughly devoted to the Zoroastrian religion, were killed by him. The total number of the riddles he propounded is given as 99 in the Aban Yasht, but only 33 of them are preserved in a Pahlavi work called *Mādigān-e Gosht Friano*, and these were all answered satisfactorily by Yoisht Frian, who next asked Akht three questions, to which Akht could give no reply, even though he consulted Ahriman or Satan. The sorcerer himself was consequently put to death according to the terms of the contract. (C.)

19. Grehma means bribe, or ill-gotten gain; also one who receives bribes. Mills regards it as the name of some impious and corrupt chieftain. (B.)

20. Gushtasp is known in the Avesta as Vishtasp. "He belonged to the Nodar family, and was the son of Aurvatasp (*i.e.*, Lohrasp). He accepted the religion of Zarathushtra, and fought against and defeated Arjasp and other opponents of that religion, near Mount Kumis or Madofrayād, which appears to be in the vicinity of Padash Khwārgar. He spread that religion in the countries of Varedhak and Khyon, two Tartar tribes, to the latter of which Arjasp belonged. The Varedhak is identified with the Vertōe tribe, mentioned by the Romans. On account of his victorious struggles, Vishtasp is described in the Fravardin Yasht as the arm and support of the Zoroastrian religion. Zoroaster calls him his friend, and a great man of wisdom. He had a brother, named Zarir, and two sons, Isfāndiar and Peshotan. His reign over the Persian empire lasted for 120 years. It was in the thirtieth year of his reign that Zoroaster promulgated his religion. He established several Fire-Temples in his dominions. His era is regarded as the golden age of the Zoroastrian religion. In the long and fierce fight against Arjasp in

defence of Zoroastrianism, Vishtasp lost 61 members of his royal family, including his sons and brothers. After the death of his brave son Isfandiar in the fight with Rustom, he gave up his throne to Isfandiar's son Behman." (C.)

"Darius' father, Hystaspes (Vishtasp), and the Kava Vishtasp of the Zend Avesta, who is known in the Shahnamah as Kai Gushtasp, are two utterly distinct persons, who have nothing in common but the name, which is entirely fortuitous." (A.)

21. Habub, Hvov, or Hvogva, a family to which belonged Hvovi, the wife of Zoroaster. Zoroaster's two principal disciples, Farshostar and Jamasp, also came from the same family. (C.)

22. Haechetasp, name of a well-known family, who were the first to accord a willing ear to the teachings of Zoroaster, who describes them as discriminators of right and wrong. From some writings, it appears that Zoroaster himself belonged to this family, Haechetasp being his great-great-grandfather. Hence Zoroaster was called a member of the Haechetasp family, in the same way as his daughter, Pouruchisti, is designated in the Yasna or Izashne as a Haechetaspian. Zoroaster is also designated a Spitaman from another ancestor of his named Spitam. (C.)

23. Jamasp, who belonged to Hvov family, was a brother of Frashaostar. He was the Prime Minister of King Gushtasp. On account of his great wisdom he was called De-Jamasp, or Jamasp, the Wise. He was the first disciple of Zoroaster. He married one of Zoroaster's daughters, and was one of the first four great disseminators of the Zoroastrian religion. He was a man of deep learning, and of such vast knowledge and experience that he could predict future events. Several of these predic-

tions are recorded in a book called Jamaspi, which is believed to have been written by him. Firdusi describes him as a guide of Gushtasp, the head of the Zoroastrian hierarchy, the leader of statesman, the commander of armies, the fountain of wit and wisdom, and the torch-light of the world. (C.)

24. Jamshed. The first part of this name, Yima, is derived from the Avesta root yam (Vedic yam), converted into Jam in the Pazend language, meaning, to subdue, to rule, to sway. The second part of the name, *i.e.*, Khshaeta designates brilliant or shining. Thus the whole name literally means the Brilliant or Shining King, or the King with a Glorious Halo. King Jamshed, son of Vivanghān, was the great hero of the Iranian history, the founder of the Persian civilization. He was the third king of the Peshdādian dynasty. He was born to his father as a reward for the latter performing the Haoma ceremony. According to the Vendidad Ahura Mazda proposed to him to preach the new religion, but he begged to be excused on the ground of his inability. On the advice of Ahura, however, he built a Vara, or colony, to protect the best pairs of every kind of animals from the Deluge. According to the Zamyād Yasht, he lost his glory when he began to find delight in pride and falsehood. He was overthrown and killed by Azhi-Dehaka (Zohak). (B.)

25. Karap means one who turns a deaf ear to the moral precepts of Zoroastrianism; a Karapan. The Kavis and Karpans are the blind and the deaf, who cannot see or hear anything of God. (B.)

The priests and prophets of the Daēvas are mentioned by the names of Kavi and Karpan in the Gathas. The first is of very frequent occurrence in the Vedic songs. Of

the second name the verb (Kalpayati) and noun (Kalpa) are very frequently employed. Kavi, which means in the classical Sanskrit "poet", is, in the Vedic songs, the name of seers and priests..... By Karpans, who are mentioned together with the Kavayas in the Gathas, we must understand chiefly the sacrificial priests, the performers of the sacrifices, those men who are known now-a-days to the Brahmans by the name of Shrotryas..... Kavi and Karpan designate, in the fullest sense, all the spiritual guides of the professors of the Daēva religion, who tried to put down the worshippers of the Ahura Mazda religion, and we necessarily find, therefore, a bad meaning attached to them in the Gathas. (A.)

26. Kavans or Kavis are those, who, having eyes to see, do not see, and blindly follow the paths of vice and wickedness, disregarding the rules and regulations of Zoroastrianism.

27. Kiks, same as Kavans or Kavis, which see.

28. Kusti. The Avesta word for the Kusti is Aiviyānghan, which is a woven string made of white wool of sufficient length to be wound round the waist three times. The three circles thus formed stand for good thought, good word, and good deed respectively. The string is composed of 72 threads, which is the number of the chapters of the Yasna. It is invariably prepared by women belonging to the priestly class, who observe great cleanliness in its preparation. It is hollow throughout except at both ends, where the threads are all solidly intertwined, leaving three tassels at each extremity, each tassel being composed of 24 threads. Each of these tassels also represents good thought, good word, and good deed. At the second round of the Kusti, a double knot is made in front, and at the completion of the third round,

a similar double knot is made at the back, at the place where the hollow part of the Kusti terminates, and the threads are solidly interwoven as above described. Both the double knots are what are technically known as over-hand knots. At first the right hand part of the Kusti is thrown over the left hand part, and afterwards the left hand part is thrown over the right hand part, and thus a double knot is secured. The first half of the front knot is made whilst the first of the two Yatha-ahu-vairyo prayers, which form part of the Kusti Nirang, is recited, and the second half of the knot is made whilst the second Yatha-ahu-vairyo is repeated. The whole of the back knot is made whilst the single Ashem-vohu at the end of the two Yatha-ahu-vairyos, above mentioned, is recited.

The front knot is intended to remind the wearer that there is only one God, Who is the Creator of every thing. Who is invisible, and Whose mighty works are inexplicable, not only by human beings, but even by celestial existences. It also brings home to his mind the fact that the Mazdayasnan religion is absolutely true and holy. The knot at the back inspires the thought that Zoroaster is the true Prophet of God, and the Teacher, who shows the right way to the whole world; and that every Zoroastrian should, as long as he lives, perform good deeds and abstain from every evil. (L.)

· 29. Magav or Magvan appears to be the name of a class of men, of high position, who had great faith in religion. Some consider them celestial spirits. They are called Majih in Pahlavi, which word means great or respected. It would certainly seem that they were a class held in veneration for their faith, liberality, and noble disposition. The word Magi used by Greek writers is evidently derived from the Pahlavi Majih. The epithet Mobed, by which a Zoroastrian priest is generally

designated, is a combination of the words Mago Paiti, which means a leading or head Magvan. In later times, a section of this class seems to have led a life of celibacy, which is not approved in the Vendidad, a sacred scripture of the Zoroastrians. (C.)

30. Mānthra means secret mysteries of the Zoroastrian religion; divine commandments; deep contemplations; earnest prayers; revealed texts. The word is derived from Man (Latin, meminisse), *i.e.*, to think, to ponder, to consider, to heed, to attend to. Mānthra Spenta signifies the Holy Word, the revealed law of Ahura Mazda. (B.)

The importance and efficacy of the sacred Mānthra can be clearly seen from the following extracts from the Avesta literature :—

The Mānthra is the soul of Ahura Mazda's own Farohar. It is the duty of every Zoroastrian to teach the holy Mānthra to his own co-religionist or brother, who comes to him for instruction. The Mānthra was made by Ahura Mazda for the advancement of the prosperity of His whole creation. The learned man, who teaches another the auspicious, true, and immortal Mānthra receives the highest blessings from Ahura Mazda. Those, who do not regard the Mānthra with respect, and do not give it due obedience, will ruin their lives. The glorious Mānthra should always be remembered and praised with due devotion, love, and affection. By means of the Mānthra, the unbelievers can be inspired with faith. All worldly happiness and immortality can be gained by the Mānthra, which, on account of its truth, is the most rich and valuable acquisition. With the sacred thread round the waist, a holy man should always observe the mandates given, and sing the songs contained in the Mānthra. It is through Ahura Mazda's kindness and favour that

men can hear His precious Mânthra. Zoroaster, the Treasure of Wisdom, and the constant Speaker of Truth, is a friend of him, who recites Ahura Mazda's Holy Mânthra with a pure heart, and respectful devotion. Ahura Mazda's Mânthra should be propagated amongst all people. Every religious person is bound to explain to intelligent men that, in the end, there is punishment for the wicked, and happiness for him who upholds the truth. He, who teaches the beauties of the Mânthra to a wise and reasonable man, is himself happy. The Mânthra is full of learning and wisdom. Its study should be encouraged. It goes counter to the teaching of the evil man, which brings trouble and calamity to the family, the street, the city, and the country. The Mânthra breaks the strength of falsehood, and deceit, destroys evil men, and prevents them from carrying out their fraudulent and nefarious designs. The holy Mânthra drives out all evil thoughts, fears, and anxieties from a man's mind. It is the best cure for all mental maladies. It gives prosperity and judgment to discern right from wrong. It is glorious, powerful, and superior to everything else in creation. It gives strength, health, and success, and drives away all wicked spirits. It should be praised, celebrated in songs, and its fame spread far and wide by all Zoroastrians. It gives courage, success, and glory, and is most efficacious in repelling the attacks of evil men and devils.

31. Mediomah or Medio Mâongh belonged to the Spitman family (see Spitman). He was the son of Ârâsti, who was the paternal uncle of Zoroaster. He was the head of a Mobedân Mobed or High Priest's family. The present Parsee Mobeds are descended from one of his sons, named Kad. He was the first to lend a willing ear to the teachings of Zoroaster, and to adopt his creed. During a period of ten years he was the only disciple

that acknowledged the Prophet. Besides Kâd above-mentioned, Medimah had another son, Arâstu or Ashastu, who was killed by the sorcerer Akht (see Frian) in the 60th year after the promulgation of the Zoroastrian religion. (C.)

32. Mobed. This word is derived from the Avesta word Magvan, which comes from the word Maga, meaning, an enterprise, a difficult task. Thus Mobed literally means one who undertakes difficult works, a virtuous person, who has full faith in religion, and carries out the difficult duties imposed by religion. Latterly, Mobed came to mean a celibate, as it appears from the Vendidad that there appeared, in course of time, a class of people, known as Magavs, who abstained from marriages, a practice strongly deprecated by the Zoroastrian religion, which says that Ahura Mazda prefers a married man to one, who leads the life of a Magav, or celibate. (B.)

In olden times, the Athornans, or Athravans, were the guardians of the sacred fire. The word Athravan is composed of Atar, meaning fire, and Van, meaning, a champion. There were five classes of Athravans:—

(1) The first and highest was the Rad (Avesta Ratu), meaning a righteous person; a chief; a spiritual leader; the head priest. There were only one or two such Head Priests in the whole of the ancient Persian Empire.

(2) Next came the Dustoor. There were many priests of this class, there being one or more in every town or city, or inhabited area. They were learned men, commanding great respect and receiving large incomes.

(3) The next grade comprised the Mobeds. They were well-versed in the sacred scriptures, and the Behdins, or the laity, entrusted to them the performance of all religious duties and ceremonies, which they got fulfilled

through the Herbad's under their own supervision, for which they took a part of the remuneration.

(4) The Herbad's, forming the fourth class, taught religion, keeping schools where the tuition was regularly conducted.

(5) The Haveshts formed the fifth and last class, who performed the religious ceremonies entrusted to them by the community, under the guidance and control of the Mobeds. (I.)

According to a footnote given in Chapter VIII of the Gujerati translation of the Saddar Kitab (*i.e.*, the Book of the Hundred Chapters) made by Dustoor Jamaspjee Minocheherjee Jamasp Asa, the Athornans are divided into the following four classes:—(1) Osta; (2) Herbad; (3) Mobed; and (4) Dustoor.

(1) Osta means one who prays, or is good. An Athornan youth, from the time he is invested with the sacred shirt and Kusti, upto the time he qualifies himself as an Ervad or Herbad by learning all the rules and regulations, and ceremonies of the Zoroastrian religion, and passes the Nâvar test, is called an Osta.

(2) Ervad or Herbad means a devotee of God, a man who observes discipline, and is of correct habits. When he passes the higher test of Marâtib, he becomes a Mobed.

(3) Mobed means an abstemious, learned, wise, and philosophic man. He must possess the following fifteen qualifications:—

- I. He must be pure in every respect.
- II. He must be a man of sound mind.
- III. He must have implicit faith in the Zoroastrian religion.
- IV. He must confidently rely on God.

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- V. He must constantly act with a view to attain paradise by means of his pious deeds.
 - VI. He must be an immaculate thinker.
 - VII. He must be a true speaker.
 - VIII. He must be a sage, sapient, cool-headed worker.
 - IX. He must be pure of body, abstaining from every kind of uncleanness.
 - X. He must be soft and conciliatory in his speech.
 - XI. He must have all the Avesta scriptures by heart.
 - XII. He must recite the Avesta correctly, without any mistake.
 - XIII. He must carry out all religious duties with exactitude and reverence.
 - XIV. He must have an accurate knowledge of all ceremonies and rituals.
 - XV. He must lead a life of piety and purity.

(4) The last and the highest class of Athornans is that of the Dustoors. They are the guides, rulers, and dispensers of justice, in all matters connected with religion. They must possess a complete knowledge of the whole of the religious literature, contained in Avesta, Pahlavi, Pazend, and Persian books. They must be well-versed, besides, in other branches of secular learning. They must be fully acquainted with all religious rules and practices, and able to explain them to their community, whom they should fully impress by their own strict adherence to the precepts and doctrines, which they preach. Besides the fifteen qualifications, above mentioned, which are essential in the case of a Mobed, a Dustoor should possess the following five extra accomplishments:—

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- (a) He must have a deep knowledge of natural and divine philosophy.
 - (b) He must be fit to rule and control his congregation by his wisdom, piety, and eloquence.
 - (c) He must be able to take the lead in religious ceremonies, and to promote holy and charitable acts.
 - (d) He must look after the welfare of his community, listen to their petitions and complaints, and give them good counsel and advice.
 - (e) He must be a strenuous worker, a man of exemplary patience and resignation, never depressed by any calamity or misfortune, and always cheerful and contented, never swerving from the right path, and by his example teaching all to follow the same course of righteousness.

On the other hand, says the Saddar Kitab, every religious work should be conducted in consonance with the Dustoor's orders, which should be faithfully complied with; and, in return for the Dustoor's instructions and guidance, every man should pay him a tenth part of his own income. Nothing should be done without his advice and direction, for no deed of piety, however costly or meritorious, counts for anything unless it has been approved and sanctioned by him. The author adds that all he has stated on this subject is based on the authority of the Zend Avesta texts, and nothing has been evolved from his own brain.

33. Navsari (Nosari) is a town in the Baroda State. It is 18 miles south from Surat, and 149 miles north from Bombay. It is situated on the left or south bank of the river Purna, about twelve miles from the sea.

The district, in which it is comprised, is considered a veritable garden, rich in fruits, vegetables, and sugarcane, and is highly productive of corn and cotton. Ptolemy, the Greek geographer (150 A.C.), mentions it as Nasaripa. The Parsees form a large part of the population. Its prosperity was mainly due to its Parsee colony. (J.)

“When in or about 1142 A.C. the Parsees first came and settled in Navsari, they found the place, in point of the excellence of its climate, so similar to the town of Sâri, the capital of the Mazendran province of Persia, situated near the Alburz mountain, in the south of the Caspian sea, that they gave it the name of Naosâri or New Sâri, instead of using the name Nâgmandal, by which it was then known. In corroboration of this origin of the name Navsari, the following passage from an old document in the possession of the Dustoor Meherjee Rana family of Navsari is quoted :—

‘Afterwards on Din Roz of the month Farvardin in the year 511 Yazdezerdi Shehenshâhi (1142 A.C.) we came and settled in Nâgmandal, and, observing the climate of this place, the Dustoor said that it was just like that of their own town of Sâri, and, therefore, suggested that they should call it Naosari (i.e., the New Sâri). Hence the town, which was formerly known as Nâgmandal, began to be called Naosari. The first Dustoor, who came to Naosari, was Mobed Kamdin Zarthost.’

“Navsari is the cradle, the training ground, and the citadel of Parsee sacerdotalism in India, and it has received from the Parsee priests the expressive pithet of ‘Dharamni Tekdi’, or the ‘Hill of Religion’.” (K.)

34. Navjot. This word is derived from Nao, meaning new, and jot, meaning a person, performing a religious ceremony, or offering a prayer. It, therefore, originally

means the person, who has been newly initiated as a regular Zoroastrian worshipper of Ahura Mazda. But the word now usually designates the ceremony of initiation itself.

After a Zoroastrian is invested with the Sudreh and Kusti, he is bound to repeat the Kusti prayer several times a day. It is the first duty he has to perform, when he gets up from his bed after sleep, and the last he has to fulfil on going to bed at night. In the interval, whenever he attends a call of nature, or comes in contact with filthy or dead matter, or returns from a funeral, or before he performs any of his daily or seasonal ceremonies, he has to recite the Kusti prayer, after first washing his hands and face with clean and pure water.

The Kusti prayer is composed of three principal parts:—

- (1) The Kemnā Mazdā, which is recited before the Kusti is unwound from the waist.
- (2) The Ahura Mazda Khodāe, which is recited during the process of rewinding the Kusti on the waist.
- (3) The Jasme Avanghe Mazda, which is recited after the Kusti has been wound round the waist.

I give below my metrical version of these three prayers:—

KEMNĀ MAZDĀ

When fiercely glows the wicked foe
 To wreak his wrath on me,
 Who'll save me in that hour of woe?
 'I trust, O God, in Thee.
 'Tis Thou alone, Who wilt prevent
 My mind and heart from harm,
 For both are e'er on virtue bent,
 And truth's their potent arm.

To me, O God, that lore impart,
That guides the soul to bliss,
And in Thy mercy check my heart
From doing aught amiss.

Who will, with Thy All-powerful Word,
The devil drive away?
On whom's Thy heavenly grace conferred
To be our guide and stay?

Such Master show us, who can teach
What here our duty is,
And how hereafter we may reach
The land of endless bliss.

To him let glorious Srosh repair,
With gift of noble mind,
Who has succeeded by his prayer
God's special grace to find.

O Mazda Great, O Wisdom Pure,
In times of peril grave,
To me extend Your succour sure,
And from the jealous save.

Away all evil, and avaunt
Each seed and root of pain,
Destructive war, and famine gaunt,
And sin's horrific train.

All ruin and oppression cease,
No lie, no fraud may grow;
And be this world a seat of peace,
A paradise below.

Hail, bounteous Wisdom, fruitful source
Of every bliss on earth;
Hail, plenteous Peace, whose blessed course
Is marked with joy and mirth.

Truth is supreme beautitude,
The richest boon forsooth;
And he enjoys the greatest good;
Who never swerves from truth.

AHURA MAZDA KHODAE.

O Mazda bright, of potent sway,
Destroy Ahriman foul;
And far from us him drive away,
On earth no more to prowl.

Away his loathsome wicked crew,
Of Deeves and Demons fell,
Magicians and imposters, who
Indulge in charm and spell.

Dark ruin be the lot of all,
Who're blind and deaf to truth,
All atheists, unbelievers fall
A prey to ceaseless ruth.

All foes and elves confounded be,
Their strength and wiles be broke,
From cruel rulers keep us free,
And from each galling yoke.

O Lord Supreme, O Mazda bright,
My sins I true repent;
With mind sincere, and heart contrite,
. I pray. Do Thou relent.

For wicked thoughts my mind revolved,
For wicked words I spoke,
For wicked deeds, from me evolved,
Thy pardon I invoke.

Though many sins I knowing did
For worldly greed and gain,
And many faults are in me hid,
On me Thy mercy rain.

With virtuous thought and virtuous word,
And eke with virtuous deed,
I seek Thee. Be Thy grace conferred
On me ; I humbly plead.

To Thee my body's dedicate,
To Thee my soul I give,
And in the world, and future state,
For Thee I pledge to live.

Be Thou pleased with me for ever,
Be Anghremainyush smashed ;
Trthful men will suffer never,
Their hopes are never dashed.

I praise the truth, the greatest good,
The noblest gift of heaven ;
His is the best beatitude,
To whom the truth is given.

The power of kings is uncontrolled
In conduct of the state.
The priests the same position hold
In teaching of the faith.

Their guerdon is a noble mind,
Who ceaseless work for God,
And who, with hope and love combined,
For His religion plod.

His Lordship only they confess,
Who help the friendless poor ;
Who do not let them in distress
Be spurned from door to door.

JASAME AVANGHE MAZDA.

Thy help I crave, O Mazda bright,
A Mazdayasnan I,
Zor'aster's law's my beacon light,
I sing its praises high.

The pure and virtuous thought I praise,
The word that's true and clear ;
And with delight my voice I raise
In praise of deed sincere.

I praise the Mazdayasnan creed,
That quells all feuds, alarms,
By which a nation soon is freed
From dread, or use of arms.

It leads to union and accord,
It is the noblest law ;
It ushers peace, it breaks the sword,
Its light's without a flaw.

Of all the laws, brought under test,
Of all to come behind,
It is the greatest and the best,
Its equal none can find.

This lasting truth it inculcates,
For us to ponder o'er,
That every blessing emanates
From Mazda's boundless store.

35. Pouruchist was the youngest of the three daughters of Zoroaster. The name literally means one, who is full of wisdom. She was married to Jamasp. (See Jamasp.)

36. Sadra or Sudreh is a loose sort of shirt, made of white cloth, which every Zoroastrian is bound to wear, on.

the upper part of his or her body, next to the skin, without any other intervening cloth or apparel. Every Zoroastrian is required to be invested with this garment and the Kusti, or girdle, made of white sheep's wool, which is tied round the shirt, on the waist, like a belt. The Sadra and Kusti must be put on by every child, male or female, after he or she has reached the age of seven years; but if, for any unavoidable reason, this cannot be done, the investiture ought to take place, under any circumstances, by the time the child completes fifteen years of age. To go about, without that dress, after reaching that maximum limit of age, is regarded as the most heinous offence against the Zoroastrian religion.

The Sadra cannot be made of cloth of any other colour but white, which colour, being a symbol of purity, is regarded as an emblem of the Zoroastrian religion. On the upper part of this garment, below the neck and near the heart, is a small pouch-like piece attached, which is called the Gariān in common parlance, which word is a corruption of Gerobān, meaning faith, belief, or confidence. From Gerobān comes the Persian word Gireban, meaning a collar, the opening or breast of a garment, or a pocket. The Gerobān is also called Kisai-Kerfeh, meaning a pocket for the deposit of virtuous deeds. Every Parsee, who puts on the Sadra, must perform nothing but virtuous actions, which are all collected, as it were, in this receptacle, which constantly reminds him that he should, throughout his career, adhere to purity of thought, word, and deed.

In the Avesta, the Sudreh is known as Vastrā, i.e., cloth, which probably indicates that it is the cloth, *par excellence*, of those who follow the Zoroastrian faith. The sleeves of this garment are short and reach half-way above the elbows. This is a sign suggesting that life is

short, and a Zoroastrian must be quick in performing all his duties in this world. It also symbolises that he is constantly prepared to fight against all evils, as he does not require to turn up his sleeves at every combat, his arms being always quite free to grapple with, and defeat every kind of wickedness.

37. Shahravar, same as Khshathra Vairya, which see under Amesha Spenta.

38. Soshiant, (Saoshiant, Soshyans, Soshyos, Soshans, or Saoshyas), an interpreter of religion, a person well-versed in the precepts of religion, a prophet. (B.)

“Soshyans makes the evil spirit impotent, and causes the resurrection and future existence. Before his advent men will remain without food for ten years, but will not die. In the fifty-seven years of Soshyans, they prepare all the dead, and all man stand up; whoever is righteous, and whoever is wicked, every human creature, they rouse up from the spot where its life departs. Amongst his producers of the renovation of the universe, those righteous men, of whom it is written that they are living, fifteen men and fifteen damsels will come to the assistance of Soshyans.” (H.)

39. Spentamainyu is the good spirit, who causes prosperity and happiness. Spenta means maker, grower, enlarger, and upholder. Mainyu means any existence that is spiritual, i.e., invisible, but is conceivable by the mind.

40. Spitman is a derivative from Spitam or Spitām, an ancestor of Zoroaster, ascending to the tenth generation. The ascending line is as follows:—Zoroaster, Pourushaspa, Aurvataspa, Haechetaspa, Chakshanush, Paitirasp, Hardarashna, Hardâr, and Spitam. Spitam was

decended from King Minocheher, of the Peshdadyan dynasty. (B. and C.)

41. Sraosh "is the personification of the whole divine worship of the Parsees. He is described as sincere, beautiful, victorious, who protects our territories. He is the true one, the master of truth, who, of Ahura Mazda's creatures, first worshipped Ahura Mazda. He prays on our behalf. He first sang the five Gathas of Zarathushtra Spitama, according to their stanzas, and their sentences, distinguishing their high and low tones. He slays the demon of destruction, who prevents the growth of nature, and murders its life. He is the guardian and protector of the whole world here below. He never slumbers; he is always awake. He is never frightened nor runs away. He walks, teaching the religion, round about the world." (A.)

"Sraosh originally means obedience, especially obedience to the religious mandates, *i.e.*, submission to the divine authority. Hence Sraosh Yazat or angel is the personification of obedience; as an angel, his work is to protect the creatures of the Good Spirit, especially at night time. He is also the guardian angel of the soul for the first three nights after death. He is the opponent of Aeshma, the demon of wrath. He enjoys a position among the angels. He is described in the Avestic writings as holy, blessed, stately-formed, powerful, mighty-speared, fiend-smiting, fighting against the evil spirits, the best protector of the poor, wakefully guarding the creation of Ahura Mazda, rendering the world prosperous, incarnated with the Holy Word, chanting the divine hymns, etc." (B.)

"Sraosh helps Meher Yazat in judging a man after his death. He is Ahura Mazda's message-bearer to the prophets in this world. He is the agent through

whom Ahura Mazda conveys all his inspirations. He was sent in company of Nairyosang to Peshotan, the Dustoor or High Priest of King Gushtasp to promulgate the Zoroastrian religion." (C.)

42. Usiks (Usikhsh or Usij), a class of evil men or spirits, like the Kavis and Karpans (which see). According to the late Dr. Sir J. J. Modi, this name only occurs once in the Avesta. Dr. Haug regards the name as synonymous with Kavi, and gives its Vedic meaning as a wise, intelligent man.

43. Vingham, or Vivanghan (Vedic Vivasvat), father of King Jamshed (see Jamshed).

44. Wadiaji's Âtash-Behrām. This was consecrated in Bombay, in memory of Mr. Hormusjee Bomonjee Wadia, on Roz 17th, of the 2nd month of 1200 Yazdezerdi Shehenshāhi, corresponding with the 17th November 1830. Mr. Hormusjee himself intended to build the Âtash-Behrām, but his life was a cut short before he could carry out his wish, and so the work was undertaken and accomplished by his widow and sons. After the establishment of this Âtash-Behrām in 1830, certain prominent members of the Shehenshāhi community of Bombay, in 1832, addressed a letter to the Dustoor, and to the Zoroastrian community of Navsari, stating that they intended to perform the Navar and Herbad (Marateb) ceremonies of the sons of Mobeds in the new Âtash-Behrām, and asking for the co-operation of the Navsari Anjuman, which they regarded as the original diocese. In their reply, dated the 19th February 1832, the Navsari community stated that it was a time-honoured rule and custom amongst them that they only associated themselves in religious ceremonies with those who belonged to their own diocese, i.e., those who became Navars and Herbads in Navsari,

and it was in consonance with that rule and practice that they did not work with the Mobeds of Surat, Gandevi, Bilimora. They, therefore, said that they would continue to observe the same rule in respect of those who might be made Navars and Herbads in Bombay. After this correspondence, some scions of Mobed families, who did not intend to practise as priests, commenced to be made Navars in the Wadiaji's Âtash-Behrām, and the same practice was adopted in the different Dar-e-Mehers. The question was again started in 1850, in which year the Dustoor of the Wadiaji's Âtash-Behrām and about fifty Mobeds addressed a letter to Sir Jamshedjee Jeejeebhoy, who was then in Navsari, to induce the Navsari Anjuman to agree to Navars and Herbads being made in Bombay. They offered certain terms, which implied that they were willing to recognize the old and hereditary rights and prerogatives, which the Navsari Bhagariā Anjuman claimed in this respect. This proposal was opposed by other Bhagariās in Bombay, numbering 250, who sent up a counter-representation to the Navsari Anjuman, and Sir Jamshedjee Jeejeebhoy, in reply to the original representation made to him, wrote to say that he did not think it advisable to take any action in the matter, which was accordingly dropped.

The Bhagariās had been working in the Wadiaji's Âtash-Behrām, and performing the Boe ceremony there for 53 years. The income from this ceremony from 1834 to 1849, with interest thereon upto 1881, came to Rs. 44,000. This sum was vested in the names of two trustees upto 1885. In that year, the trustees applied to the High Court of Bombay to be relieved of the responsibility. The trustees of the Wadiaji Âtash-Behrām claimed the amount for themselves, but the Court held that they had no right to it, declaring that the money was collected

from the Âshodâds (gifts) given to the Mobeds. The Court, accordingly, decided that it should be devoted to charities connected with the Bhagariâ Mobeds. For this purpose, the Court appointed four new trustees, including my father.

In 1883, some new Navars and Maratebs were made in the Wadiaji's Âtash-Behrâm, whereupon the Navsari Samast Anjuman, *i.e.*, the whole Parsee community of Navsari, on 25th July 1884, passed the following resolution:—

“ It is a long standing rule that no one diocese should encroach upon the rights of any other diocese. Those, therefore, who go against this rule, and perform Booceremony in the Wadiaji's Âtash-Behrâm, or who become Navars or Maratebs there, or who openly or secretly assist, advise, or encourage such acts, or attempt to injure or violate any resolution passed by the Bhagariâ Anjuman should be regarded as separated from that Anjuman.”

And thus the Bhagariâ Mobeds withdrew entirely from the Wadiaji's Âtash-Behrâm, and afterwards established the Bhagariâ Anjuman Âtash-Behrâm. (M.)

45. Yasna. “ The word Yasna corresponds entirely to the Sanskrit Yajna, meaning sacrifice, and does not signify only mere prayers, like the Nyaish, but prayers referring to sacrificial rites, including the performance of the latter. The solemn recital of the Yasna before the fire is always connected with ceremonies, to which several of the prayers, contained in the Yasna, allude. So they require consecrated water, Zaothra, a kind of bread, Karetem, *i.e.*, food in Zend, butter, called Gâus Hudhâo, fresh milk, called Geus Jivya, meat (myazda), branches of the Hom plant together with one of the pomegranate (Hadhanaepâta), hair of an ox (Varaça), and a bundle of twigs (Bareşma, now-a-days Barsom),

which are tied together by means of a reed. Without these implements, which are evidently remnants of sacrifices, agreeing to a certain extent with those of the Brahmans, no Izashne can be performed by the priest. All these things must be in readiness, except the prepared Hom juice, and placed on a table of marble opposite to the fire of the Dadgāh, or the common hearth of the temple, (not before the sacred fires Aderān or Behrām) before the Izashne ceremony can be commenced.

"The Yasna at the present time comprise 72 chapters, which number (6 times 12) is very likely to represent the six Gahambars, or seasons, during which Ahura Mazda is said to have created the world.

"On a closer inquiry we find Yasna really consisting of at least two different parts, distinguishable by considerable differences as to language and contents. One part we may call 'the old', the other 'the younger Yasna'. The old Yasna is written in a peculiar dialect.

"All pieces written in this peculiar dialect formed originally a separate book, which was believed to be sacred even at the time of the composition of all other books, contained in the present Zend-Avesta. The original name of this collection was, in all likelihood, Māthra Spenta (called Mansarspend in Persian writings), i.e., the Holy Word.

"Izashne is the Pahlavi form of the word Yasna; the root, is yaz, yas, to worship, by means of sacrificēs and prayers." (A.)

46. Zarthosht, or Zarathushtra, or Zoroaster is the name of the original propagator of the Zoroastrian religion, originally professed by millions in ancient Persia, but now followed by about a hundred and twenty-five or thirty thousand Parsees in India or elsewhere, and a small number of Persians in Persia. The name

is written in a variety of ways by different writers in different languages, and a number of meanings are assigned to it, such as "Owner of yellow camel", "Golden Star", "Noblest-Hearted", "Best Teacher", and so forth. The time when he flourished is variously given. Some place him as far back as 6348 B.C., and the nearest date assigned is 600 B.C. There is also much difference of opinion about his birth-place. According to Pahlavi records, he was born in the Azarbaijan province of Persia, in the city of Rae, in the vicinity of a river called Darji, which flowed from a mountain, which is identified with Mount Savallan or Sebilan. The Darji river is identified with the Darya river, which springs from the above-mentioned mountain. He promulgated his religion in Balkh, the capital of King Gushtasp, and in going over there from Azarbaijan he had to cross the Vehdaeti river.

He belonged to the family of Spitam, who was his ancestor nine generations removed from him, and hence he is often called Spitam Zarathushtra. His father was Pourushasp, and his mother's name was Dughdha, who was the daughter of Frahimrava. He had three sons, three daughters, and four brothers.

The date of his death is uncertain. He was killed by a Turani, named Turbratur, at the same time that King Lohrasp, father of King Gushtasp, was assassinated. He is believed to have died at the age of seventy-eight, in the sixty-eighth year of King Gushtasp's reign, in the forty-seventh year after the promulgation of his religion, on Roz Khorshed of the month Dae. (C.)
